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The Divine Incarnation.

A SERMON

BY PHARCELLUS CHURCH, D. D., PREACHED IN THE BAPTIST CHURCH, ROCHESTER, N. Y.

[WE bespeak for this sermon a most careful reading. The novelty of the views expressed, the age, the illustrious career and the ability of the speaker entitle him to a hearing. We, of course, do not hold ourselves responsible for the views uttered in any of the sermons we publish. We are but *reporters* for the Church at large. The following extract from a letter sent us by Dr. Church we take the liberty of publishing:—EDITOR COMPLETE PREACHER

“It has cost years of the hardest study to arrive at the principles of interpretation which I enunciate in this sermon. I began twelve years ago to read the Hebrew Bible through with no thought of any such result. Four years ago I wrote a commentary on the Mosaic history of the creation much on the old principles of interpretation. Since, I have rewritten it according to my present views as reflecting the Divine Incarnation. My plan has been to look at the language and imagery of the record in the light of their use in the subsequent inspired documents and the general subject-matter of revealed religion. I have condensed into a single sermon what ought to be a book of 400 or 500 pages. It is scarcely the introduction. I pray God that it may lead to better and clearer views touching the Hebrew Scriptures.”—P. CHURCH.]

“*To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*”—Eph. iii: 19.

“*And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.*”—Luke xxiv: 27.

THIS view of the religious life as a fulness of God, and of the Old Testament as a fulness of Christ, gives us a higher conception, both of the one and the other, than is ordinarily entertained. It supposes, in the one case, a being with organs and senses suited to a prosaic life in this world, moved and controlled by spiritual power from above; and, in the other, seemingly unmeaning histories, ceremonies, and writings, as being really an embodiment of the incarnate God and of the resurrected and glorified Christ. It was after his return from the sepulchre that Jesus gave this exposition of the Old Testament, and it was from the third heavens that Paul took his idea of a Christian as one filled with all the fulness of God; both passages of our text, therefore, being an outlook from the spiritual world.

The formula of an indwelling God is peculiarly scriptural, and appears in many aspects: “Christ in you the hope of glory;” “Christ in you except ye be reprobates;” “I will come in and sup with him and he with Me;” “Your bodies are the

temple of the Holy Ghost ;" "If a man love Me he will keep My words, and My Father will love him, and WE," the whole divinity, "will come unto him and make Our abode with him." This formula shaped the sacred architecture of the Hebrews, their temple having one room from which light was excluded, whose floor was never trodden by profane feet, but only by the high-priest, once a year, after special purification, and here, "in the darkness of light insufferable," God was supposed to dwell. "He dwelt between the cherubim," and gave responses to a supplicating people. "The cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." Thus the solid framework of the temple was invested by an unseen, a spiritual and divine presence from the world above, to reflect the great truth that man, in his primeval creation, is a construction from two worlds, the natural and spiritual, and that in redemption he is brought again into that state, after losing it by sin, and is filled with all the fulness of God. Things shape symbols, and not symbols things.

Thus the indwelling God, first in the construction of man and then in his restoration by union to Christ, is the fundamental idea of divine revelation. Human history is the out-working of powers above and below, God and man, the world of faith and of sense, angelic intermediation and the divine incarnation being the chief factors. I appeal to my brethren, whether this heavenly presence is not with them a matter of consciousness. Had you not the sense of it this morning in your closet and at your family altar? Now, I hope to be able to show you that this divine indwelling is what connects you with Moses, the prophets, and the whole Scripture record, and not any outward arrangements, or fixtures, or ceremonies, or symbols, which have proved such a source of division in the family of God. "What is the chaff to the wheat, saith the Lord?"

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." This Jesus did after his resurrection, to dissipate the gloom of two sorrowing and disappointed men, who had accepted His crucifixion as the end of all their hopes of His Messiahship. "They trusted that it had been He that should redeem Israel," till this terrible event of the crucifixion had made the thing impossible. Alas, how many are as oblivious as these mistaken men to the real power that administers God's kingdom here below! They base it on earthly conditions, forces, events—a literally restored Israel, for instance—a reconstructed material world, a fallen papacy, or other outward fact, forgetting that, though apparently crucified and entombed, the redeeming energy is intact, and is pluming itself for greater

victories than ever. God's kingdom is like Ezekiel's vision, complicated and infinitely varied in its parts, but still, all so instinct with life that its seemingly dead parts minister to its efficiency. And when this hidden power was shown from the Old Testament Scriptures to have been acting from the beginning, a new world of thought opened upon these men; the scene was beautiful in its coincidences and transporting in its hopes; and they said, "Did not our heart burn within us while He talked to us by the way, and while He opened to us the Scriptures?"

What are these things concerning Christ expounded out of the Old Testament?

Wherein do they appear in Moses, the prophets, and other documents?

Their connection with the fulness of God in the Church.

These are the several points to be considered.

I.—THE THINGS CONCERNING CHRIST. They no doubt refer to His nature, His life, His doctrines and miracles, or they are the facts included in the Gospels.

1. *His duality of nature*, divinity and humanity, were alike conspicuous in Him. He felt as a man, while He spake and acted as God. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory of the only begotten of the Father) full of grace and truth." This duality of nature was the model of the race with which He had become identified by being born a man. Manhood, in its normal condition, is not merely an earth production, not merely a combination of members, senses and faculties, suited to a life among these material elements, but a life in which the spiritual world is represented, or which is ruled by the higher principle of duty to God and the hope of immortality. It is a typical incarnation, of which that of Christ is the image and likeness. In this dual nature "it behooved Christ to be made in all things like unto His brethren," that His life here might correspond to the general type of humanity.

2. *Christ reached His glorification as a man through successive stages.* He lived an infant, a child, a man; was manifested as the Son of God at His baptism; was tempted, preached, wrought miracles; was persecuted, endured the passion of the cross; was buried, rose again, had various communications with His disciples, and then "ascended on high, leading captivity captive, and receiving gifts for men." In this He, no doubt, conformed to the universal law of moral progress. We might as well speak of beings created learned; as with merit, and entitled to the reward of merit. Learning comes from an exercise of the faculties created with us, and it is impossible to conceive of it as an original, involuntary gift. So of merit and its reward; they can only be achieved by endeavor, by

moral action, and by rising above the involuntary level on which a race begins its existence. If any being could, by a single stage, pass from his birth to his crown in glory, would it not have been He who was begotten by the Holy Ghost? True, had there been no sin to expiate, Christ would have reached the right hand of His Father without pain, but not without a process of discipline, through its various stages, to mature a life, begun as an infant, into the exercise of prerogatives so exalted.

All I have to say is, that this thing concerning Christ, that He reached His crown by successive stages of voluntary action, shows that a simple creation, though pure as His, does not fit a race for communion with God, or for a moral and spiritual beatification, but it must advance to it through successive stages of subsequent action and discipline. I know we are accustomed to speak of the primitive man as created holy and put into a state of exalted beatification, without any volition of his own. He was as passive a product of Eden as its trees, gold, or precious stones. Herein I think we not only violate the laws of right reason, but the spirit and scope of divine revelation. I hope to show you that the burden of Moses' account of the creation, in the first chapters of Genesis, is, not the origin of material nature, with which his text cannot be made to harmonize, but the elevation of a race here below, through successive stages, to a spiritual life and heavenly beatification. Hence it was that our Lord began his exposition at Moses.

3. *The subordination of the human to the divine.* This thing concerning Himself, our Lord fully affirms; "I came down from heaven," He says, "not to do My own will, but the will of Him that sent Me;" "The Father who dwelleth in Me, He doeth the works;" "Father, not My will, but Thine be done." His human feelings in all cases were subordinated to the divinity acting in and through Him, and therefore the Father loved Him, because He laid down His life as a duty and was obedient unto death.

Precisely the same law of duty to God obtained in the case of the primitive man. His appetites, his impulses, his activities were to be held subject to God, the spiritual world revealed in him was to control his earthly faculties, and, so long as it did so, his Eden was continued to him with all its delights. He lost all when God ceased to rule him, and his spiritual nature, not gone or extinguished, became demonized, and the angel was transmuted into a devil. No wonder that our Lord should have expounded out of Moses this law of duty to God, since the very end of His mission was to fulfill it and make it honorable.

4. *The divine overshadowing the human.* It was not till Christ

had lived thirty years that the divinity was fully manifested in Him, but when it was it became the ruling power of His life, and He ceased to appear as the man He had been in Nazareth. His former acquaintances said of Him, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son?" The humanity is the base, like the mountain on which God came down in "the thick cloud," or "descended in fire," and therefore it is hid from view. Christ's manhood came from "the power of the Highest overshadowing" His mother, and in this His whole life was foreshown. And this, too, is the universal condition of being capable of a moral, spiritual, and heavenly life. All that pertains to themselves, or the lower nature as in man, must be overshadowed and pervaded by the divinity, and they must be, as it were, God's footstool, as heaven is His throne, or the basis of His earthly kingdom. There is nothing ghostly or unnatural in a life so overshadowed as the ascetic religionists seem to suppose; but every earthly faculty, appetite, and relation is brought into its normal condition, and Christ was as complete in His manhood as in His divinity. Thus the primitive man described by Moses, in being overshadowed by Jehovah, found his Eden instead of suffering in any of his faculties or powers of happiness. Hence it is that wisdom in Scripture is the term applied to an eminently religious state. It is the wisdom of reaching the best results by the best means, which can only be ensured by "being filled with all the fulness of God."

5. *A mission that culminated not in the earthly, but the heavenly.* Who but Christ ever embarked on a great mission to be consummated only in a disembodied life? He wrote no books, organized no institutions, not even a priesthood, enacted no code of laws, built no monuments to perpetuate His name and His fame, and not in a single particular did He rest the hopes of his cause upon any worldly expedient, but only upon the moral and spiritual forces of His being. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit," was the maxim at the basis of his policy. He must die to live and reign. His kindred reproached Him because one so capable of making himself and them so rich and great should waste his powers upon a spiritual and ideal mission in which they had no faith; and they said to Him, "If Thou do these things, show Thyself to the world." Do something creditable to us and you. But "Jesus said unto them, My time is not yet come, but your time is always ready," that is, your all is in this earthly world, but Mine is above.

It was by suffering that Christ reached His kingdom. "By His own blood He entered into the holy place." His sufferings were expiatory, "Bearing our sins in His own body on the tree," "Being made sin for us who knew no sin, that we

might be made the righteousness of God in Him." But is not this part of our Lord's experience foreshadowed in the judgment pronounced upon the serpent, as recorded by Moses—"I will put enmity between thee and the woman, and between thy seed and her seed; IT shall bruise thy head and thou shalt bruise his heel"? Is it not also foreshadowed in the sacrifices under the law? "Without the shedding of blood is no remission." In all the Scriptures the things concerning Christ's death, resurrection, and glorification are recorded, and no wonder that He should have made them manifest in His exposition. He may be supposed to have dwelt with special unction upon the closing scenes of His life, as it was that which had dashed the hopes of His Messiahship in those with whom He was conversing.

II.—WHEREIN DID THE THINGS CONCERNING CHRIST APPEAR IN THE OLD TESTAMENT?

I shall here confine myself chiefly to the parabolic sketch of man's nature and creation in the first chapters of Genesis. It is in these misinterpreted and misunderstood chapters that we have the prologue of divine revelation. The doctrine of man as here enunciated rules all the rest, the patriarchal, the theocratic and Christian dispensations, general history, so far as embraced in the Bible, and determines the things concerning Christ, His nature, His life with its various stages, and His redemption as restoring the fulness of God to the souls of His people. As natural history must accord to the nature of plants or animals, whatever they be, so the moral and spiritual history of our race and of God's dealings with it must be the legitimate offshoot of a being so constituted, so situated, so related, and so acted upon from above, from below, or by all influences, spiritual and natural, which affect its character and its destiny.

To make my meaning perfectly plain, I will say at once, that the leading purpose of Moses is not to trace out man's formation as an animal, but how he was made a spiritual being and prepared for communion with God. I hold it to be an immutable principle that a moral, spiritual and holy life is not a thing of power like creating the world out of nothing, but of development through successive stages, in which there is reciprocal action between a higher and a lower mind, and that the ensuing merit, virtue, holiness, whatever you please to call it, with its consequent beatification, is the product of such joint action. Creating in Genesis has not its ultimate idea in matter, or man as a passive production; but in the formation or establishment here below of a kingdom of spirit, moral forces and immortality, like that with which God has surrounded himself in heaven. Such is the order of things of which Moses records the beginning by a succession of similes in the manner of the

Hebrew Scriptures, which is followed up through all the subsequent chapters of the Bible, which our Lord expounds of the things concerning Himself, and which culminated in the Spirit's dispensation and indwelling, as "Christ in us the hope of glory."

Let us now look at the text of Moses, "The Lord God formed man of the dust of the ground, and He breathed into him the breath of life, and man became a living soul." Here we have two distinct acts having respect to a duplicate nature. The first act formed man out of dust, the other act was that of breathing into him the breath of life. The general idea of this dust formation is, I believe, that man came as a clay mould or piece of pottery from the plastic hand of his Creator, and that the life breathed into it was purely animal. But is not this absurd literalism as much at war with the Hebrew Scriptures as with common sense? Can animal life in any species be conceived of as beginning thus? How then with man, the highest species? The text says that God made *man*, not a piece of pottery, not a statue, but a MAN.

What is a man as a creature of earth and the chief of the animal tribes? Has he not an intellect, as well as bodily organs and senses, that does for him what instinct does for animals? And if he has an intellect or mind, then he can reason, then he can organize society as the beasts gather in swarms, flocks and herds. Do we not see these things in the lowest type of human kind, and even a high order of statesmanship in men who act merely from worldly consideration, or without any regard to God, to religion or immortality? What I mean to say is, that man may be complete in his power of action as an earth creature, or among these material elements, without a spiritual element in his being, though of course he could not attain to the proper dignity of manhood. Such was man as formed of dust. He could have no notion of a Supreme Being, because "by wisdom men know not God"; no capacity for religion, no sense of the higher law of duty, no hope of immortality; and a judgment to come could not have influenced his conduct. Hence, he was called Adam—ground-man, as the word means in Hebrew. In the controversy as to the origin of the idea of a God, I am fully prepared to concede that it is not an earthly but a heavenly development.

"And the Lord God breathed into his nostrils the breath of life." This was act the second, and supposes an addendum to this ground-man from a higher world, creating his possibilities of a religious life, of a theogony, of a power to act as seeing Him who is invisible, of adhesion to a higher law, even to crucifixion and martyrdom, and of all the higher attributes of manhood. It was a typical divine incarnation. Breath, in Hebrew, is the soul or essential life of a being, and God's breath

is not like ours, but of His own adorable nature, and its infusion into the earth-man supposes the importation to him of what is of God, what is of heaven, what is of the spiritual world, to expand and ennoble him, and make him and his social life a type of that which surrounds the throne of God above. It is a divine kingdom on a material basis, the very idea of it which obtains in Scripture throughout. It is worth remarking, that though animals have animal life, nothing is said in the account of their creation of a divine inbreathing, showing clearly that there was something different in man from the animal life, which is common to him and the beasts. Indeed, as Sir William Hamilton says, if our minds are not in the likeness of God's mind, we can have no notion of Him, and we are to look for the highest proof of His existence in our own moral constitution.

"And man became a living soul"; that is, living in a spiritual sense, living under the impulse of religion, duty to God, and the reward to come from Him, which is the sense of living in Scripture; while being immersed in pleasure and walking according to the course of this world is being dead (1 Tim. v: 6; Eph. ii: 1). As a mere earth-creature, man is in chaos, darkness and death.

These three acts, fingering dust into the shape of a man's body, breathing into the construction, and producing a living soul, give the idea of the work of an hour or a day. But as they are symbols of moral progress, which always goes by stages as with Christ (Heb. ii: 10), we must allow for them an indefinite period of time. How long man's life was merely earthly we are not told. All I have to say on this point is, that if it were demonstrated that man came from an ovum, a mussel, a tadpole, a monkey, or any other animal series by development, it would not at all shake the foundation of morals, of revealed religion, nor of our hopes of immortality. Let scientists burrow here as much as they please, they cannot unsettle the Bible doctrine of man as the revelation of a higher in a lower nature—God in man, the kingdom of heaven within,—this being a subsequent development in a race previously wholly earthly, and whether so for a longer or shorter period we have no means of knowing. I can say nothing on the subject further than what is reflected in the text of Moses. "The Scriptures," says Kalisch, the ablest of Jewish expositors, "have from the beginning a fixed spiritual end; the narrative has an ideal tendency; it is not inserted for its own sake, but to prove a great truth and to support a sublime precept; it is represented as historical, but it has a philosophical background; its interpretation must be literal, but it yet borrows some celestial light from the great source of eternal truth."

This is true, and we have found it so in the experience of

later ages. Ministers incapable of seeing in Scripture anything but the naked text, who never kindle over symbols, who have no art of converting them into spiritual power, and who deal out their cold logic from a precept or a maxim, may be celebrated as reasoners or fine writers; while a man of coarse mind, but full of Bible unction, will deal in symbols, incidents, histories, and parables with amazing power. Whitefield's "O, earth, earth, earth!" sermon was one of his sublimest and most powerful efforts. Knapp's ox sermon was one of his most effective; and the charm of the late Dr. Welch's eloquence is said to have been in his use of Scripture similes and quotations. I am afraid our theological education is piling upon young men incombustible material to quench the little fire they might have in dealing with the word of God. This by the by.

The stages in the life of Christ are further indicated in the primitive man by his transfer to Eden; by the restraint of law imposed upon him in reference to the fruit of one tree; by his naming of the beasts; by the sleep that came over him, and by the wife and the marriage which ensued. Whatever else these several stages in his life may mean, it is certain they indicate progress in reaching the perfection of his moral being, and that no man and no race can jump into it at a single leap. How our Lord expounded them of the things concerning himself, I know not. Perhaps the dust state was His private life in Nazareth; the inbreathing, the Spirit of God like a dove lighting upon Him; the ensuing life, the divinity in Him; the planting of Eden, the planting of His Church as His earthly garden; the naming of the beasts, the cataloguing of saving truths and duties; the restraints of law, His being made under the law; the sleep, the profound repose of His sepulchre; and the wife, the Lamb's wife; and His marriage supper, for which she had "prepared herself as a bride adorned for her husband." I do not propose this as interpretation, but simply to indicate analogies which our Lord might have dwelt upon in expounding out of Moses the things concerning Himself.

This subject of stages of moral development, as the universal law of God's government, is more fully seen in the days of creation with which Moses begins his history. There is this difference between the first and second chapters of Genesis, I think, that in the first we have not only a view of the progress of God's kingdom in the primitive man or in the race, but of the various dispensations in his redemption; while the second and third chapters are confined chiefly to what concerned Adam and his life in Eden. Redemption is marked off into distinct periods, like the days of creation, of which Edwards has written a history, and what more probable than a symbolical outline of it in the first chapter of a book so exclusively devoted to it as the Bible?

If this is not the ultimate idea in the Mosaic history of creation, what are we to make of it? It cannot be accepted as a record of nature, for it does not correspond with the known laws and processes of nature. Is it possible in nature to have water in the atmosphere, and trees growing where there is no sun? Can we have light without eyes or a luminous body? Can an element appear as light except in the eye? And yet, according to the literal interpretation of this history, light existed the first day, before eyes were yet made, water above the firmament the second day, and trees the third, though there was neither sun, moon nor stars till the fourth day. How, then, are we to make this history a record of nature?

The theory of Hugh Miller and other Christian scientists, that Moses had a vision of the geological ages, and embodied what he saw in his history of creation, is still more absurd. What, the Bible a revelation in science! On that principle the old Hebrews were the most scientific people in the world. But Kalisch says of them that "at no period did the natural sciences flourish among them; and though they excelled all other nations in sublimity of thought, they were inferior to all in practical studies; their life was too much directed to the higher aims of truth to leave much leisure for curiosity or expediency; and if they obtained some scanty scientific results, they soon forced them under the dominion of religion, and made them assume an unsecular character." Is not this true? What inspired man shows any knowledge of the natural sciences beyond that of the age in which he lived? And to suppose that Moses embodied in his first chapter discoveries in science never thought of till the age in which we live, is too great a tax upon our credulity. The controversy between Dr. Huxley, and others of his school, and the Christian geologists, is like lawyers contending about the fitness of a statute which they have misinterpreted. Gentlemen, Moses is innocent of your dispute, for he means something very different. Your blows at Milton's brilliant creations are heaven-wide of any mark which Moses has set up.

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was on the face of the deep." On the supposition that heaven and earth mean the crude matter out of which the orbs of the universe were made, how could it be spoken of as heaven and earth? Was the universally diffused nebulae, of which the philosophers speak as the first condition of matter, more heaven or earth in one place than another? Must not the polarity of these diffused molecules, according to their theory, first set them in motion and agglomerate them into spheres, and set the spheres to dancing among themselves, before one part could be called heaven and the other earth? Must not the

chaos of the first day of creation have been as complete above as below, as Milton describes it?—

“ a dark,
Illimitable ocean, without bound,
Without dimensions, without length, breadth and height :
And time and space are lost, where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, midst noise
Of endless wars, and by confusion stand.”

The very fact, therefore, that Moses set off the earth part as alone in chaos, leaves us to suppose that the heavenly part was in light and order, which, according to the material interpretation, was an impossibility. He must, therefore, have something else in view. So of the Spirit of God. He is spoken of as “moving on the face of the waters,” whereas God operates on matter by material laws, but never by the Holy Spirit, which is applied only to His working upon moral and spiritual natures. The old Jewish interpreters made it a wind of God, or a powerful tempest, that moved the waters, thus initiating order in chaos. As the agent moved upon was water, they imagined that the moving power must be wind, to which, in their language, the same term is applied as to spirit. But, in the ultimate idea of the text, are not both elements, wind and waters, alike spiritual? Do they not symbolize the action of God, or the spiritual heavens, which are always in light and order, upon an earthly nature in chaos and darkness? “In Him is no darkness at all,” but the earthly nature of man is necessarily a chaos, till moved upon from above.

The term waters, in Hebrew, is a symbol of the affectional nature of man (see Ps. xxiii : 2 ; lxix : 1 ; lxxiii : 10 ; cxix : 136 ; cxxiv : 4, 5 ; Prov. ix : 17, and innumerable other passages). And the two elements of wind and water, as representing the Holy Spirit and what pertains to man, are brought together in our Lord's words, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” What is regeneration, but the affectional process of repentance, faith, and holy love? What is the grace by which we are saved, but a movement upon our affectional nature by the Spirit of God? I do not make too much of these coincidences, but suggest them to show that there is an underlying meaning in the Scriptures, as our Lord assumes in directing us to “search” them as “testifying of Him,” or as containing occult references to Him and His kingdom. The transfer of men from a state of nature to a state of grace is, in the Bible view, so great an event and so much an affectional process, or a change of heart, that it seems worthy of being symbolized in the first stage of a history of creation, representative of the two great stages of human progress, that by which the race was raised at first

from a natural to a spiritual life, and that by which they are redeemed from the fall. The first Adam in the one, and the second in the other, are brought into comparison by the apostle in the precise relations here supposed.—1 Cor. xv : 22, 45.

No doubt these remarks will seem imaginative and untenable to many, though ideas of the kind have been entertained from the first age of Christianity. Augustine, in the fourth century, conceived of chaos as containing the elements, "apt to receive form," out of which came both the spiritual and natural universe. And the evangelist John identifies the beginning of Moses with the divine incarnation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him," this last sentence fixing the reference, as the commentators generally agree, to the opening words of Moses' history of creation. A word is not a sound merely, but a sound in which there is an idea of thought. It is a birth of mind. So the Word was a manifestation of God in the image and likeness of man, and this manifestation, or incarnation, was the beginning of Moses, according to John's view. It was a typical incarnation, God from His own eternity thenceforth manifesting Himself in time and space relations, or with the attributes and sympathies of manhood. This anthropomorphism, or God as man, appears as Jehovah of the Old Testament and Jesus in the New.

This is the key to the Mosaic history of creation. The heaven of Moses, the spiritual world; the earth, the earthly man; chaos and darkness, his natural state; the Spirit, God giving him the first impulse to a higher life by moving his affections; light, his first dim perception of spiritual truth; the waters above the firmament the second day, forms of happiness that seemed inaccessible, provoking the inquiry, Who shall ascend to heaven to bring it down? (Deut. xxx: 12; Rom. x: 6); the grass, herb and tree, on the third day, the first manifestation of spiritual life; the luminaries, God's fuller provision for enlightenment, and so on, till man takes on the image and likeness of God, a typical incarnation, when the six days' labor ceased, and the seventh day brings the repose of a perfect coalescence between God and man. In what other sense could God rest? Can He cease to operate in nature? This seventh day received two names in Hebrew, holiness and rest—the rest of holiness—and they are used in that sense and connection throughout the Bible. (See Isa. xxvi: 3; Mat. xi: 30; Rev. xiv: 13; Heb. iv: 9, and innumerable other passages.)

No doubt a thousand objections will arise to such a mode of interpretation. Very likely those who make them would have equally objected to our Lord's exposition of the things con-

cerning Himself in ALL the Scriptures if they had been hearers of it. The truth is, most minds occupy the purely material plane, and find themselves in a vacuum when they reach the spiritual altitude. But does not the whole Bible occupy this higher plane? What was Eden but God with man? What the history of Cain and Abel, of Noah, Abraham, of Moses and his institutions, but the outworking of divinity in various human relations? What was the life lived by Christ but God in man? Even the forest of proper names in Chronicles has a line of blazed trees through it, showing the path traversed by the ancestors of Christ.

The fall of man did not annihilate in man his religious nature, nor his sense of connection with the invisible powers. It simply subordinated these higher qualities to the flesh, the world, and the devil. His religion became idolatry, his spiritualism witchcraft, his priesthood a despotism, his worship worldly pomp and parade, and his doctrine a doctrine of devils. Still, his religion was the greatest power in history. It built Babel as his own device for getting to heaven. It constructed the pyramids and catacombs of Egypt, to give to immortality the embalmed dead. It originated Grecian art in chiseling the images of the gods into Parian marble. It tuned the lyre of Homer to sing of gods and of men. Man's higher nature is thus great in its fall.

III.—THE RESTORED FULLNESS OF GOD IN THE CHURCH. We see exactly what redemption is in its effects upon character. It brings God back as a ruling power in the soul. The formula in the temple dedication is shaped to this idea: "Arise, O Lord God, into Thy resting-place, Thou and the ark of Thy strength; let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness." It is expressed in the sublime language of David: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty; the Lord, mighty in battle." What is it but the ruling flesh, devil and world that bars the soul against God? What but spiritual power can overcome the resistance? To this reference is had in such passages as Christ "traveling in the greatness of His strength, mighty to save"; "breaking His enemies with a rod of iron, and dashing them in pieces as a potter's vessel." Christ thus describes His own exercise of power: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, he taketh from him his armor wherein he trusted, and divideth his spoils." This is Christ's work.

The apostle had such a sense of the glory following God's re-entrance into the soul, that he expresses it by the solecism

of knowing what cannot be known, and of being "filled with all the fullness of God." Thus, divine incarnation, typically represented in the primitive man, made an infinite reality in the person of Christ, and entailed upon believing souls as the Spirit's indwelling, is the greatest fact of human history. It is God coming down to dwell among men. "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The Purpose of Christ's First Coming.

A SERMON

PREACHED IN LONDON, ENGLAND, DECEMBER 10, 1876, BY **Henry P. Liddon, D. D., D. C. L.**, CANON OF ST. PAULS, LONDON, AND PROFESSOR OF EXEGESIS IN THE UNIVERSITY OF OXFORD.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Timothy i: 15.

THESE words are admirably calculated to help us to put our thoughts into some sort of order in Advent time, when the coming of our Lord Jesus Christ, clothed in our flesh, into this world of sense and time is prominently before us. Why did He come? What were the reasons—what was the main reason, at any rate—for this wonderful act of His providence? What was it that determined Him—the uncreated and the eternal—to leave His glory, to empty Himself of it, as St. Paul speaks, to take on Him the form of a servant, to be made in the likeness of man? No greater question than this, a Christian must feel, can possibly be raised, since it touches on the one hand the dearest interests of man, and on the other the inmost nature of God. And this question is answered in the words, “Christ Jesus came into the world to save sinners.”

“Christ Jesus came into the world to save sinners.” What is it, let us ask, that makes St. Paul preface this statement by saying that it is “a faithful saying, and worthy of all acceptance”? Why does he not let the words speak for themselves, as is generally his way when he is teaching us important truth, instead of calling our attention to them by recommendations like these? The answer is, that the words “Christ Jesus came into the world to save sinners” are not the Apostle’s own words. He is quoting somebody else. He did not compose this saying; he was not inspired the first to utter it. He found it current in the Church of Christ, and made ready to his hand. Timothy, no doubt, was familiar enough with the saying before he received the Apostle’s letter. It was a sort of proverb or maxim. It was a piece of the known will of God put into a condensed and striking form, and then passed from mouth to mouth, and lodged first in one memory and then in another. When everything was new to the first believers in Christ, a saying like this would be of the greatest value. It would have worked, like a short creed, as a standard by which to measure half-formed, loose language on the sacred subject: as a guide by which to order wandering, confused, uncertain thoughts—faithful to the divine truth which it expressed—worthy of acceptance by Christians. We do not know—we never shall know—who composed it. Like many of the most beautiful

things in this world, it is the work of an unknown soul. St. Paul picked it up out of the Christian language of the day, and forthwith endorsed it with his Apostolic authority. "This is a faithful saying, and worthy of all acceptance," said he, "that Christ Jesus came into the world to save sinners."

And this is not the only instance of St. Paul's putting the seal of his approval upon maxims, epigrams, poems, already existing in the Church of Christ. When he quotes the words, "If a man desire the office of a bishop, he desires a good work," he prefaces this quotation by remarking, "This is a true saying." When he has repeated the maxim, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," he adds, "This is a faithful saying, and worthy of all acceptance." He exclaims: "If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us; if we believe not, He abideth faithful; He cannot deny Himself." Of these words, which clearly form part of an early hymn used, there can be little doubt, in the early worship of the Christian Church, St. Paul says it is a faithful saying. And there are other sayings, particularly in these epistles to Timothy and Titus—some of them apparently proverbs circulating in the church—some of them fragments of hymns in use among the first Christians. At one season he cites the pagan poet, Epimenides, for the character of the Cretans. "The Cretans are always liars, evil beasts, and slow bel-lies." And then he adds, "This witness is true." In all these cases he takes a piece of existing language—takes it out of the connection in which he finds it—pledges himself for its truth, its value—stamps it with his authority—gilds it with his inspiration, just as the practised eye of the lapidary might detect a precious stone in a heap of rubbish, and then rescue, and polish, and set it, it may be, to take its place in the diadem of a monarch. Of the many powers which are implied in what we call the gift of inspiration, that of wise selection from existing materials is certainly not the least important. So much for the Apostle's general practice.

But why did St. Paul detect and proclaim in this particular maxim such titles to our confidence—such claims to universal acceptance as he asserts? Why should the words "Christ Jesus came into the world to save sinners" be a "faithful saying, and worthy of all acceptance"?

Now, the first reason is that the saying is clearly made up out of the words of our Lord himself. On two different occasions our Lord referred to the purpose of His coming into the world, and that in terms which completely bear out the words of this saying. When the Pharisees asked His disciples why their Master ate and drank with publicans and sinners, He

simply says: "I am not come to call the righteous but sinners to repentance." When the men around murmured at the welcome He gave the publican, Zaccheus, He exclaimed: "The Son of Man is come to seek and to save that which was lost." In fact, He had come into the world "not to condemn the world, but that the world through Him might be saved." Thus the Christian maxim only put Christ's blessed words into another and more compendious shape; and this was, no doubt, St. Paul's first reason for pressing it so strongly on Timothy's attention.

Remark, brethren, the high authority which belongs to this saying, now that we see whose it really is. Man, in his short-sightedness, can only have guessed at the purposes of the Eternal when entering into time—of the Illimitable when submitting to bonds; and these guesses would have partaken of all that liability to error which is inseparable from the judgment of fallible man. Man could only have guessed: our Lord and Saviour knew. From all eternity He was privy to the counsels of the Father, and, if He spake to men with created lips, He spake also out of the depths of the uncreated intelligence. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." And, therefore, when He tells us what was His great purpose in coming among us, He leaves no room for doubt in any soul which really, fully trusts Him.

Men have asked the question whether He would have come among us if man had never sinned. To that question we can only say, "We do not know." What we do know is that "when He took upon Him to deliver man, he did not abhor the Virgin's womb." What we confess with heart and mouth is that, being "God of God, Light of Light, very God of very God, of one substance with the Father," He, "for us, men, and for our salvation, came down from heaven." This language of our creed is only an expansion of the saying commended to us by the apostle, and both are based upon the words of Christ himself that He came into the world to save sinners.

And a second reason for the importance of the saying lies in the light which it throws on the character of God. The temptation to cherish hard thoughts of God is very old. If antiquity could make such a temptation respectable, it would be very, very respectable indeed. And it is also very modern. It appears and re-appears in some of the most recent speculations of our troubled age. "I knew thee, that thou art an austere man"—this is the language which millions of hearts have secretly held in converse with the infinitely loving Creator. Nature and life seem at first sight—seem under certain circumstances—to justify this. Nature is wasteful; she seems to

create only to destroy ; she seems to produce millions of living beings who have no chance of existence, and who, being produced, must perish. And Nature is not merely wasteful : she is cruel. Pain—that weird mystery which haunts the higher forms of being—pain reigns in nature with almost undisputed sway. Pain is an antecedent of life itself. The pain of one creature is a needful condition of nourishment to another. There is a hierarchy of suffering, corresponding to the hierarchy of animated beings. The strong prey on the defenceless and the weak. The last agonies of the lamb blend with the appetite and strength of the lion. And, in watching the vicissitudes of many a human life—the unrequited kindness, the unrecognized merit, the sympathy wasted upon the air and the rocks, when it might have done so much for others, the gifts bestowed upon those who cannot or will not use them, the triumph of so much that deserves to fail, the failure of so much that should command success—men are tempted to ask, “Where is the holy and all-wise ruler of the world?”

Now, Christianity has its own way of explaining the evils of society and life ; and there are, I need hardly say, numberless laws and provisions of nature itself which point to a benevolent and moral author and ruler. But still, in spite of this, these features of nature and society do sometimes take possession of the minds of men as if there were not another side to the question—as if the face of God was really hidden by the clouds and thick darkness which gather around His works. Against all these the saying of the text, when it is once received by faith, is a faithful exponent of the truth about God, and worthy of all acceptance by human beings—“Christ Jesus came into the world to save sinners.” Physical evil is the child of moral evil, and in all ways less serious than moral evil. God saw moral evil on the face of His works. He determined that His own arm must bring the cure. No created being—no saint nor angel—could supply the remedy. The everlasting Son bent from His throne, dismissed His angels, and put on Him a creature’s form, that in it He might obey, suffer, die. “God so loved the world that He gave His only begotten Son.” To those who believe in the words of Christ there is no real doubt as to the divine character after this. The frowns of nature and the ills of life go for little against the tenderness, the unspeakable tenderness, of redeeming grace. “Clouds and darkness” may, for a while, appear to be “round about Him,” but “righteousness and justice” are known to be “the habitation of His seat.” It is because the saying about this purpose of Christ’s coming throws such light upon the character of God that it is so faithful and worthy of acceptance by men.

A third reason for the importance of the saying is, that it

reminds us of the greatness of the work of Christ. My brethren, it is of real importance to take a just view of the relative magnitude of the evils of life, as well as of the relative magnitude of our blessings. One man thinks narrow means the worst of all evils; another, the absence or the ingratitude of friends; a third, bad health; a fourth, the removal by death of those whom we love, and who make life bright to us. But, in fact, none of these evils is the greatest that can happen to us. They may be blessings: they may detach us from outward things—turn the eye of our soul inward—turn it towards our supreme, our only good. Of each of these we may have occasion to say in the eternal hereafter, "It is good for me that I have been troubled, that I might learn Thy statutes." But there is one evil of which this never can be said. Never can a moral being say, under any circumstances, "It is good for me that I have sinned." Physical evil, pain, want, disease, may be made to lead to moral good—moral evil or sin, never. It is the antagonist of moral good. So far as it exists, it makes moral good impossible. Of physical evil an apostle cries, "If we suffer, we shall also reign with Him." Of moral evil a prophet asserts, "The soul that sinneth it shall die."

What is it—this essential evil which can never be good—never help forward good? It is nothing originally resident in nature. It is a rebellion against the author of nature, in that one corner of nature where alone such rebellion is possible. It is the perversion of free will. The planet cannot but move in its orbit; the plant cannot but grow, and bloom, and die; the insect and the elephant must each obey the law of its kind. For these there is no discretion to be exercised as to whether they will or will not do that which their Maker meant. But man has this discretion. It is at once his dignity and his peril. God willed, in creating, to be served, not merely by beings which cannot but serve Him, but also by beings of a higher rank—by men and by angels, who render a service which it is in their power to refuse; and the refusal of such a service is sin; and sin is, therefore, in the moral world, what a planet getting out of its orbit would be in the world of nature. It is a contradiction of the rights of God, and of the best interests of men, and thus it has a range of destructive effect which touches man's inmost being, and which, unless it is arrested here, lasts on into another state of existence.

"The soul that sinneth it shall die"—that is the law written in the eternal mind—written in the nature of things; for God is the source of life, and the self-determining being who abandons God turns its back upon the source of life, and, since there is no intermediate or neutral sphere or state, chooses death. This choice is made here in this world. What takes place in eternity is only a prolongation, or effect, of what happens here.

That this is no dry or abstract speculation, but the most intimate, the most practical, of our experiences, all of us, my brethren, know—all of us who know anything truly about ourselves. St. Paul speaks of death working in a moral being, and the process may be watched by many of us as it goes on in ourselves. This subtle presence, which dulls the faculties within—which brings weakness and shame and disquiet in its train, as surely as it presents itself—what is it? This wasting fever—this plague, as Scripture calls it—of the heart—this bitterness which the heart, the central chamber of our being, only knows—that stain which lies far out of sight, never referred to, only half recognized by the man's self, yet never obliterated, always ready to trace its outline on reviving memory—these ill-suppressed memories of the half benumbed conscience which, now and then, in the dark hours of the night, will break out and sound through the recesses of the soul in a long wail of agony—what are they? This is the voice, the stain, the presence of the one real evil—the evil which being, so long as it lasts, inveterate, irreformable, can never be turned to account by good; this is the sense of discord with the true law of our being—of rebellion against the author and end of our being: this is sin.

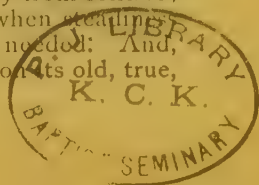
Now, if our Lord Jesus Christ had left this master-evil untouched, He would not have saved men, in the proper sense of that expression, whatever else He might have done for them. The salvation of man is a different thing from an improved condition of society. Christ has effected this beyond any other influence that ever has been felt by man during the whole course of his history. But had he done no more than this, He would not have saved us. Social improvement is quite compatible with the irretrievable loss of multitudes of souls. The salvation of man is not another word for his mental improvement, though we sometimes speak as if we thought that it was. The highest enlightenment may consist with entire spiritual ruin. The light of the sun may play upon a corpse without reviving it. The salvation of man is not another term for improved outward conduct. Such improvement is, doubtless, its inevitable consequence, but such improvement may be, within limits, secured without it, from reasons of temporal expediency, of disgust with the past, of mere natural self-respect. Conduct may be improved on the surface of being, while the centre of being remains unchanged; and Christ did not come from heaven to make respectable that which He could not cure. Nor is the salvation of man even a new state of feeling. It includes this, but it is something more: it is something deeper. Feeling—religious feeling—may be superficial. We all know that the ready command of tears is by no means a sign of the tenderest heart. Feeling may be partly.

largely physical—a mere effect of natural constitution and temperament; and, under all circumstances, feeling is too much mixed up with the nerves and fibres of our bodily frames to be a safe index of our spiritual condition. No, salvation consists in a renewed will—in a will renewed by its adhesion to the perfect moral being, Jesus Christ. This begins in time: it continues into eternity. The will is the governing faculty in man. The will is the rudder which the ship of the soul obeys in its passage across the sea of time. The will means—it is—the real nature—the better nature turning upwards towards God, or the old nature turning away from God, as the case may be. Everything else in us follows the lead of the will. The will controls, sooner or later, conduct, feeling, and, though men do not think it, even thought and outward things besides. The will is the imperial faculty by which all else is guided—on which all else in us depends. And when the will has made a complete act of adhesion to Jesus Christ, the perfect moral being—that act which the Bible calls “faith”—then the rest follows, and man is saved.

Our Lord came to save men, by doing three things for the human will. He gave it freedom; He gave it a new and true direction; He gave it strength.

He began His work by setting it free. It was enslaved to sense, enslaved to passion, enslaved to perverted wills around. It was, as He found it, clogged and weighted by its association with a darkened conscience—with the memories, the inheritance of sin. He removed this weight by taking it on Himself. It was, if I may reverently say so, natural that He should do this, since He, by the terms of His nature, was the representative or pattern man, and as such, could put Himself in the place of each member of the race, and upon occasion act for each, and transfer from each to Himself, who represented all, what each, but for Him, must have borne alone. And thus He “bore our sins in His own body on the tree, that we, being dead to sin, might live unto righteousness.” He lifted from the conscience, and so from the will of man—lifted from all human wills that desired this divine emancipation—the burden of the ages, the burden of each separate life, and the human will was free.

And next, He gave to the will a new direction. Since Adam's fall, the wills of men had had a fatal warp towards what was wrong. Like machinery that has got out of gear in consequence of some violent shock, the will still worked, but it worked awry. It could not be depended on. It was right sometimes, but then, on occasions, it broke away from control; it plunged into mischief at a critical moment when a straightening in one trueline of action was before all things needed. And, if I may say so, He reset it. He put it back on its old, true,



original orbit, moving round the one centre of the moral life—moving round the everlasting Being. “Ye were,” says St. Peter, addressing his flock, “ye were as sheep gone astray: ye are now returned to the shepherd and bishop of your souls.”

And, thirdly, He gave to the will strength to act, and to persevere in acting freely in its new direction. He did this through grace—that is to say, not merely through an exertion on His part of resultless favor, but through an invigorative power or influence streaming, by the agency of His Spirit, forth from Himself. Without this, the old mischief might soon have returned. Without this, the will again might soon have been enslaved to nature, to passion, to the created and perverted wills around it. He braced its relaxed sinews by His heavenly grace; and one of the earliest possessors of His gifts exclaimed: “I can do all things through Christ that strengtheneth me.”

And thus Christ has saved sinners—believing sinners. First, He has pardoned them. He has made their sins His own; they are free. Next, He has put them by His grace on the true road which man should follow. He has given them strength to follow it. He completed this work by His death upon the cross; but all the institutions of His Church are intended to give effect to it in detail. Her message to the world, preached from the very first days until now, is the forgiveness of sins, the salvation of sinners through Christ. This is why we proclaim our faith in “one baptism for the remission of sins.” This is why He “hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins.” This is the reason for our praying in the communion service that all who receive His body and blood may also receive forgiveness of their sins, and all other benefits of His passion. Indeed, as many of you, I trust, will remember this precious saying, “Christ Jesus came into the world to save sinners,” is one of the four selected passages of Scripture, which in our sacred service guard, if I may so say, the approach to the altar. It reminds us at the most solemn moments of the Christian life of the true purpose of our Redeemer’s coming among us. Then, when nothing that is trivial—nothing that is irrelevant—should occupy our thoughts, we are guided to this faithful saying, so worthy of our acceptance, so intimately bound up with the deepest, the most vital interests of our immortal souls.

And a fourth and last reason, which may convince us of the importance of this saying, is its interest for every individual man. My brethren, we differ in all besides; we differ in age, in temperament, in means, in accomplishments, in abilities, in moral and mental characteristics. Each age of men has its

peculiarities—each country its peculiar temper and type of civilization. Each class has its good and weak points, its elevating convictions, its unworthy prejudices. No two human characters, as no two human faces, are exactly alike. But one thing there is that unites us all. One consciousness there is in which we all, of all ages and all countries, of all classes and tempers, sooner or later, must agree, and that is, that we are sinners. It is now as it was in the ages of old. David's saying is always true. "There is none righteous, no, not one." St. Paul's saying is always true: "All have sinned, and come short of the glory of God." If sin is not on the surface of life, depend upon it, it is not far from the centre. If it is not prominent in the outward shape and form of action, it is the more surely to be detected somewhere near the springs of motive. If it does not inflict upon us open shame and social confusion, it may yet make us bend in secret humiliation, to which language cannot do justice, before the awful holiness of God. It is not only that the heathen and the unconverted are sinners; it is not that sin is monopolized by great criminals, by the victims of great penal calamities, by the men whose blood Pilate mingled with their sacrifices, by the men on whom the tower of Siloam fell. No; "if we," the redeemed of Christ, "say that we have no sin, we deceive ourselves, and the truth is not in us." Do not let us imagine that a renewed life makes—can make—a bad action good. On the contrary, a bad action destroys, for the time being at any rate, the renewal of the life. Only by constantly recognizing sin, and begging for pardon from our merciful Redeemer, can we be safe. It is not the Pagans; it is not the Jews; it is the generations of Christendom who should take up the language of the prophet, "All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

St. Paul quotes this saying: "Christ Jesus came into the world to save sinners," and then he adds, "of whom I am chief." The last thing that occurs to him is to except himself. He is not of course speaking—he could not speak—of the absolute fact. Of that, even he, apostle though he was, could not be informed. Only the eternal Judge would know who, in all the generations of mankind, would be, in His own unerring sight, literally the first of sinners. But in St. Paul's own estimate of sinners, he himself came first. There was—this was his firm belief—no other such sinner as he. He had done worse, at any rate, than any other man that he knew all about. He had had more light, more grace, than any other that he knew. From his own point of view, this primacy among sinners which he claimed as his own was no half sincere, no rhetorical hyperbole; it was the proclamation of seri-

ous, fixed conviction. He stated it as a simple truth which humbled him to the dust, just as when he said that he was not meet to be called an apostle—just as when he said that he was less than the least of them.

This estimate of self is common at all times to men who live near God, and who can see motes and flaws of character, in the rays of the divine light which fall around them, which escape duller and earth-bound eyes. Each of these says, age after age, with perfect sincerity, "Christ Jesus came from heaven to save sinners; of these I am the chief."

Brethren, the world is old enough to have accumulated a vast number of wise sayings. They float about in books, in conversation; they are handed on, handed down from man to man, from father to son. We learn them; we load our memories with them; we stock our conversation with them; we scarcely know when or how. There they are; maxims of prudence, maxims of honor, maxims for good behavior in society, maxims for taking a just view of men and events. Each of these claims to embody some measure of wisdom. Many of them, it is true, are worthless enough—good only for repartee, only for sharp conversation, only for much which does not really help us towards the real end of our existence. We should not care to remember them if we thought that we were dying; and it would be better for us if we could forget many of them altogether and at once. But it is not so with this saying in the text. It tells us the truth, and we do well to trust it. It brings us an offer of God's grace and love. We do well to accept it. At all times should this precious saying be pressed close to the memory, close to the heart, that it might, by God's grace, move, guide, invigorate the will; but especially, as I have said, in Advent time, for now we are standing between Christ's two comings—His first in mercy, His second in judgment—the first in the manger of Bethlehem, the second in the clouds of heaven. Who shall abide the day of His second coming—and who shall stand when He appeareth? He, and he only, who has made the most of the first advent; who has borne well in heart and mind the truth that He came down from heaven in His unspeakable love to save from sin, and so to make His second coming not merely tolerable, but welcome. "We believe that He will come to be our Judge." But on this very account, we do well to pray Him to help His servants, sinners as they are, whom He has redeemed with His most precious blood.

Sing Unto the Lord a New Song!*

A SERMON

By **Rudolf Kögel, D. D.**, COURT-PREACHER OF BERLIN, GERMANY. PREACHED
ON CANTATE SUNDAY.

O sing unto the Lord a new song; for He hath done marvelous things.—Ps. xcvi: 1.

CANTATE—O sing! Thus are we invited by the name of this Sunday, thus by the psalm which we have just read. "Sing unto the Lord a new song; for He hath done marvelous things"—marvelous things through the songs which praise His holy name; which, though sung for ages, still retain their renewing power, even as the marvelous things of God, which are the firm foundation of His church, ever move to new praise, to new song.

That God, who with the old songs of our church is producing new marvels, with the old marvels of our church is producing new songs—this in a month when all nature is singing—the month between Easter and Whitsuntide—in which from of old the communion of Jesus has been wont to rejoice and break forth in jubilee—opens to us a fourfold glance:

1st. At the foundation of the church.

2d. At the extension of the church.

3d. At the course of the church year; and

4th. At the building up of the church in the congregation, heart, and home.

What God has joined together in deeds and songs of deliverance, let no man in his lukewarmness and unthankfulness put asunder.

To Thee, O Lord, I bring my songs;
Grant me Thy Spirit's power thereto. Amen.

I. The church of Christ, militant as well as triumphant, is a church of song. Close on the end of time—thus was it revealed to John the Seer—the hosts of those who have obtained the victory shall stand upon the sea of glass mingled with fire, the sea of that other world, and strike their harps and sing: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of Saints!"

Redeemed from all evil, the glorified ones shall unite the song of Moses—the servant of God—and the song of the Lamb into one new hymn of praise.

The song of Moses! Who does not know it? When Israel escaped out of Egypt, followed by the drawn and quivering sword of Pharaoh; when the waters drew back, and the people of God passed between them; when the oppressor, with his

* Translated by Charles P. Krauth.

hosts of riders and steeds, was swallowed up, then rang out across the desert through which the saved ones were to take their wondrous pilgrimage toward Canaan—then rang out, amidst the triumphant roar of the sea, the song of Moses: "Who is like unto Thee, O Lord? Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation. The Lord shall reign forever and ever."

Although the Old Testament rests only upon a foundation of suggestive shadows and images, of expectations and prophecies, how vital was the holy song in Israel; how well did this people know how to bring ever new songs on the ever new marvels of God. "Out of the fullness of the heart the mouth speaketh." Through Israel's prophetic mouth God speaks to the nations; through Israel's priestly mouth the nations spake to their God. My friends, the Psalter alone, what a book of songs and marvels! As if striving to unite into one single voice the voices which have sounded in its single psalms, as if it would convert the universe into one great organ, it closes with the hallelujah, "Let everything that hath breath praise the Lord. Praise ye the Lord!"

Under the new covenant a new song, the song of the Lamb, the song of the marvels of the humiliation and exaltation of Jesus Christ. With a song the Holy of holies of the New Testament opens itself. The Word was made flesh, and Mary, the handmaiden of the Lord, responds to the greeting of Elizabeth with the *Magnificat*, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent empty away." Sing unto the Lord a new song: the very angels respond to the invitation, and above the plains of Bethlehem, after the first Christmas sermon, they join in the song, "Glory be to God on high." And when the act of Golgotha is about to be consummated, before the parting words and prayer of our High Priest, the Lord with His disciples at the last supper, sings the psalm of redemption (Ps. 113-118)—a psalm which in His mouth acquires a new consecration, in vision of the cross assumes a higher significance. In that night, as we are reminded in the gospel of to-day, He promised to those that should be His witnesses, the Holy Ghost, the Comforter. "He," says our Lord, "shall glorify Me," not through the preaching alone, but through the song also, which no less preaches; not alone through the prayer that is spoken, but also through the prayer that is sung. Augustine says boldly, "Who sings, prays twice." It is not ye, O singers, who prophesy and speak with tongues—every good and perfect gift cometh from above; it is the spirit of your

Father which speaks through you, and proclaims the glorifying of His beloved Son.

2. The church of God pursues her mission with song. Her songs become wings upon which she lifts herself above the lands; with prayer and testimony they become the weapons with which she wrests the victory from the world; they become powers of reformation by which she restores herself to herself.

You all remember well how Paul and Silas, scarcely landed in Europe, found themselves confronted with shame and blows and chains at Philippi. And how vividly has it often come before you, and how humbling for us is their joyfulness, when, at midnight in their dungeon, they neither sigh over their wounds, nor complain of the trials of their mission, nor are solicitous about the future; but they transform the prison into a church, and, impelled and comforted by the Holy Ghost, unite in their hymns of praise. And who hears them? Not alone their fellow-prisoners; the Lord of heaven, also, and He, the great centre of worship, responds with the mighty amen of an earthquake, and the still more mighty amen of the conversion of the keeper of the prison. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!" This is the new song which goes abroad into the heathen world, arousing and awakening. Hear what Augustine, referring to the time of his conversion, says in his confessions in regard to the power of the church song at Milan: "How I wept," he says, "over Thy praises and songs, O God! The voice of Thy tuneful congregation flowed into my ears and Thy truth into my heart. The sense of worship fired me, and as my tears streamed I was filled with peace."

And in the succeeding centuries, as the gospel was almost entombed, the cooling waters of heartfelt song gushed from the rock in the desert. The fervor of the songs of Bernard of Clairveaux made him a true evangelist for the middle ages.

Sing unto the Lord a new song. The Levitical veil, which so slowly and surely had been woven together by the artful and deceitful hand of man, was now about to be rent asunder. The day of the Reformation began to dawn; redemption by grace entered the field. The universal priesthood came again. The chains were loosed from the Bible, and the song of the church, as well as her preaching, sounded forth in our mother tongue. It seems as though the Gospel were to have been sung into the heart of our dear German nation. Like these ninety-five theses, which in a few weeks had found their way as far as Asia, as though the angels of God themselves had been the messengers, so the first songs of the Reformation, printed on single slips, with marvelous quickness were sounding in every heart and mouth in the streets and markets, in the fields and

in churches, in villages and cities. They put a stop to false preaching and contradiction; they silenced antagonists, and won them to the cause. As Luther wrote to Spalatin: "Song became efficacious in retaining the Word of God among the people." "I am not of the opinion," he says, "that art will be trampled down and destroyed by the gospel, as many superstitiously assert it will: but I would that all arts, particularly music, should be active in the service of Him who has created and given them to us. Next to theology, I give to music the highest place—the highest honor." To a person afflicted with melancholy, he gives the advice: "When you are sad, and melancholy threatens to overcome you, say to yourself, Arise; I will sing unto the Lord Jesus a song; and grasp boldly into the strings, and sing aloud as David did, until the dark thoughts pass away." Need I remind you of the marvels and songs of those days? Inseparable from the Reformation is the cry which arose from chamber and cell and confessional, "O God of Heaven, look therein!" Inseparable the mailed battle-song, "A mighty fortress is our God;" the joyous confession, "To us salvation now is come, of grace and perfect goodness;" the petition, "Lord keep us steadfast by Thy word."

God's praise and song has not indeed been sounded so clearly since those incomparable days when the flood-gates of heaven opened to an outpouring of new signs and new tongues. But still, thanks be to God, the song has not entirely died out. In the very midst of the thirty years war, and in spite of its terrors, Paul Gerhard, the singer of our own city, took down his harp from the willows; and again, when our nineteenth century returned to the faith of our fathers, a Philip Spitta and Albert Knapp sowed in the furrows turned by the ploughshares of the war for freedom the golden seed of their sacred songs, and called to us, "Sing unto the Lord a new song; for He hath done marvelous things."

3. Just as the foundation and history of the church, so is the course of the church year marked by the choice of our hymns. From childhood we learn to recognize the church festivals by our hymns. With the hymn, "Lord, how shall I receive Thee?" Advent strews its palms before the entering King. "This is the day that God hath made," expresses at Christmas Eve our joy at the Christmas bounty of our heavenly Father. "Deck thyself, O soul, with gladness," invites us on Holy Thursday to the table of the Lord. On Good Friday, "O sacred head, now wounded," to the greeting of the cross. On the morning of Easter Sunday we have the glad cry, "Jesus Christ, my sure defence and my Saviour, ever liveth;" and on Whit-Sunday, "O holy Spirit, enter in." In the second half of the church year the festival of harvest consecrates our daily bread with, "Now thank ye all our God;" and, with

trumpet tones, as at the end of all things, amidst the autumnal storms which rush past the church-tower and along the graveyard, sound the words, "Awake! the voice is calling."

But while I am speaking of the church year, is there not in thine own life a peculiar church year, with its multiplicity of songs, earnest and lovely? At the very threshold of thy life came the words, "I am baptized into Thy name, O Father, Son, and Holy Ghost." Thy birth-day charges thee, "Praise the Lord, the mighty King of glory." Each morning strives to place thee under the protection of the petition, "Jesus, go Thou before, upon my path of life," and each evening strives to lay thee to rest in the peace and guardian care of the prayer, "Spread out Thy wings, O Jesus, my rejoicing." Think how the day of thy confirmation lifted up thy hands with "Stay with us, with Thy grace;" how thy wedding-day wrote upon the gable of thy house, "Blessed the house where Jesus Christ alone is all in all." Think how often thy cares and sorrows have been put to shame by the comfort of the hymn, "Commend me to Thy ways." And how, when thy feet wended in mournful step to the grave of a beloved one; and thine eyes fell not alone upon the depth into which the dark clods were rolling, no! amid its tears it raised itself in consolation, at once resigned, as the choral began, "What God hath done is well done." And when thou hadst returned from the graveyard to thy home, where all seemed so dreary, and thy heart was breaking; when grief and longings almost overpowered thee; then thou lookedst through the window toward the sinking sun, where the golden clouds of evening towered into mighty fortresses and beamed upon thee, and lo! thy homesick heart found utterance in the words, "Jerusalem, thou city fair and high, would God I were in thee."

Riches bring with them responsibilities. O that the rich would take this to heart! Why all the instances which we have just cited? Why else, than to remind us of the responsibilities which our riches of song lay upon us?

The first lesson of Cantate Sunday is this: hold fast to the good hymns which you still have, and win back what you no longer have. I do not wish to disturb any one in the edification which he gets from his weaker and poorer hymn-book—"To him who hath shall be given," and he who comes to our hymn-book for comfort will not go away empty. But better is better, and for the congregation of Jesus Christ only the best is good enough. There was a time when they indeed sang new songs, but let fall the old marvels; when the old songs, which had become the joy and comfort of our people, were made irre recognizable and crippled, or even rejected; when, in contrast with Cana, they turned, in ungodlike changing, wine into water, bread into stone. Our hymn-book also bears traces

of that time, and it is a proper wish of our congregations that the day may soon come when it may spread more richly the table and fill more plentifully the cup. Sing unto the Lord with new delight the old songs; not only in the church, but in the home also. This is the second teaching of Cantate Sunday.

There is no law to prescribe how long the daily family worship shall be, but that it shall be for man and wife, for child and household, there is a law of love and of Christian family truth. On this account the Bible is given to the bridal pair at the altar, and in this wedding Bible the apostolic exhortation is written, "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Who then says: "How can I have family worship? I have no one to show me how." What! would not any minister gladly stretch out a helping hand? And is it then so difficult to read a chapter in the Bible, and, after the Lord's prayer, to sing a verse with your family? And is it a matter of such indifference whether the songs of the church shall take possession of a heart? Song certainly possesses the mysterious power, through rhyme and movement and melody, of fixing itself more quickly in the memory than any word without those bonds. Hence the greater danger in those bad and impure songs in books and on the stage, which, with their profanity and sneering, so quickly poison the minds of children and adults; playing and ever recurring, dragging with horrible power their victims with them, they pursue us into the hour of prayer, they torment us on the bed of sickness and of death. On the other hand, a pure song is in no less degree a guardian power. There is some one singing the song of the mighty fortress: he, who but a moment ago was exasperated that he should be supposed to still be so unenlightened as to believe in Jesus Christ as the Son of God, has just joined in with the verse, "But for us fights the valiant One, whom God Himself elected." Ask ye, Who is this? Jesus Christ it is, of Sabaoth Lord. Do not imagine that I value too highly such an unconscious going along with Christianity; but where a supply of pure grains of gold is hid in the memory, the Holy Ghost may, in due time, impress the image of Christ; and where this sacred memory is within, He can, with a word, show to this starving and lost son his Father's house and a Father's love so vividly that he revolts against his slavery amidst swine and husks, and with firm penitence says, "I will arise and will go to my Father."

And this is the third and last lesson of Cantate Sunday, "Sing and play unto the Lord a new song *in your hearts*." Not that each of us is to become a sacred poet. It is enough for

us in this respect to pray to the Lord of the harvest for more laborers; and for us it is necessary that the experiences from which those songs arose should become our experiences, their cross our cross; their joy our joy. This it is toward which we must steer. The offerings of the lips have only value before the Lord when the heart is not far from Him. The ear, too, can only then hear rightly when the heart hears with it. In our day, it seems to me, there are many among Christians in bonds, many "sorrowing souls with melancholy tried." The evil spirits in Saul fled before the harp of David, and Luther says of music that it prevents many murders, much avarice, impurity, hate, dissension.

Up, then; the dark spirit of melancholy and the impure spirit of levity, which strive against us to-day, shall be driven out when the Holy Ghost shall sound upon His chimes and His organ the harmonies of forgiveness and peace in God, causing the disharmony of the old man to die out, and saying to the redeemed souls: "Sing unto the Lord a new song, for He hath done marvelous things." Amen.

Mercy and Power Combined.

A SERMON

By Archibald G. Brown,* PREACHED IN THE EAST LONDON TABERNACLE, ENGLAND, ON SUNDAY MORNING, NOVEMBER 12TH, 1876.

I will sing of thy power; yea, I will sing aloud of thy mercy.—Psalm lix., 16.

“WHAT God hath joined together let no man put asunder,” are words which are not to be limited in their application to those who have plighted their hearts’ love, joined their hands, and had their affection sealed by the marriage vow. These words embody a principle which has a far-reaching application—that all things that God has been pleased to join together are not by man, under any circumstances whatsoever, to be separated. But, just as, in the case of marriage, it is not necessary to have a legal divorce in order to violate the principle contained in these words, so it is not necessary for us in other things actually to repudiate the divine connection, but, by simply ignoring the link which God has established, to virtually sever those things which God has conjoined.

Now, it has pleased God in His matchless condescension to reveal Himself to us for our better understanding as possessing different attributes. I think, however, we are all too much inclined to separate these attributes the one from the other, and therefore obtain a perverted view of God, and form a mistaken judgment of His excellence. Too frequently we deal with the attributes of God as a child does with the solar ray. He takes his little triangular piece of glass—his prism—and divides that ray of light into different colors. He separates its component parts. And it may be that the child, in his folly, will say, “Light is orange color,” or “Light is violet,” or “Light is red.” Nay, light is the combination of all these and other colors together. By thy prism, child, thou hast, after all, only misguided thyself as to the true nature of colorless light. It is neither this nor that nor the other, but it is all these blended into one. Now, God, to meet my limited understanding, has spoken of Himself as possessing power and love and wisdom and truth and mercy; but too frequently we take one of the attributes of God and meditate on that, at the expense, if not to the exclusion, of all the others. And what is the consequence? We have a wrong view of God. Having a wrong view of God, our trust in Him must necessarily be affected, and then our souls’ happiness goes with our mistake. Some seem to dwell almost entirely upon the gentle ray of His mercy. Their prisms always bring that color most to view. Conse.

* This clergyman is, next to Spurgeon, the most popular preacher in London.

quently, they drift into a belief of the universal fatherhood of a weak-minded Being who is too kind, as they say, to be just ; and thus God is brought down to the low level of an "indulgent" father, as we sometimes hear Him termed, as if an indulgent father were not, of all fathers, the most unkind. Another person, perhaps owing to his natural constitution of thought, looks more at the red line of divine justice, and he dwells on that so exclusively that God to him soon becomes a stern being, almost a relentless law, and he makes as great a mistake as the one who went to the other extreme. What we have to do, beloved, is this: we have to put our little prisms on one side, and, as far as it is possible, take God as a glorious whole—to let His justice and His power and His mercy and His truth all blend into one, and no longer to be looking at any particular tint, but at the glory of Jehovah in all His combined attributes.

Now you see that this is the way in which the psalmist loved to think of his God and to praise Him. In our text you have it: "I will sing of Thy *power*, and I will sing of Thy *mercy*." Here are two attributes combined to form the subject of song ; and in the 62d psalm, and the 11th and 12th verses, you will find that the psalmist introduces another of the attributes, and weaves all three together, for he says: "God has spoken once ; twice have I heard this, that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy ; for Thou renderest to every man according to his work." That is justice. To our limited vision it is difficult to see how David arrives at this conclusion. "Unto Thee, O Lord, belongeth mercy, *for* Thou renderest to every man according to his work." It looks to us almost antagonistic to mercy, but to the clearer vision of the psalmist there was apparent this fact—that, after all, the justice of God is the mercy of God. He is just in being merciful ; He is merciful in His justice ; and in both justice and mercy there is the manifestation of His power.

Now, leaving on one side all other topics, I want this morning to concentrate my own thoughts, and yours too, on the combination of mercy and power which you have in our text. Our subject, then, is the combined subjects of David's song. "I will sing of Thy power, and I will sing of Thy mercy." And our desire is to show you that you cannot sing of the one without singing of the other—that if you separate these two, there is nothing worthy of a song in either.

Let us, then, very carefully to our work, and I must ask your close and prayerful attention.

Note, first, that it is necessary that these two attributes should be united in our thoughts and our meditation, for the reason that in neither one separated from the other is there aught to sing about.

Take, first of all, *power without mercy*. Can we greet with song a power unallied with mercy? Impossible! Rather let a power that has no mercy linked with it be greeted with a wail of despair. Even Dante, in his "Inferno," with all his fertility for conjuring up imaginative horrors, could never conceive anything more horrible than a merciless power—power that has no limit, no frontier to its might—a power that is almighty, and yet a power that is not governed by mercy. Subtract divine mercy from divine might, and you have left something which is enough to appal any human heart—to annihilate any world, and to carry horror and confusion through all the heavens. Merciless power! Who can sing of that? You might just as well try to sing to the praise of the avalanche that thunders down the mountain-side, tearing up by the roots the pine trees, smashing the cedars and hurling the shepherds' huts into an abyss of ruin beneath. Sing to merciless power! You may as well imagine one of the men of old, in the city of Pompeii, singing to the praise of the river of burning lava and boiling mud coming down Vesuvius's flanks, whilst all around him fall the cinders thick and hot. As well might a man sing to the praise of boiling lava as sing to the praise of an almighty power disjoined from equal mercy. Sing to merciless power! Let the traveller in the wilderness, then, sing to the praise of the hurricane that whirls by him, and carries him on its blast like a withered leaf. No, my soul can stand appalled, horror-stricken and frightened before power, pure and simple, but can never chant its praises. Merciless power! It would be an awful curse. I speak it with reverence, but I think you will see that I am correct when I say that, were this world governed simply by unlimited power and no mercy, then the jurisdiction of the universe would be in the hands of an almighty devil. Let any heart present conceive, if it can, the horror of a ruthless power that knows no limit, and has no mercy to direct its operations. Thus you will see it will not do to take the one attribute without the other. Power is no subject for song if it be not allied with mercy.

But take the other attribute. Can you sing about mercy that is not allied with power? Whilst powerless mercy has nothing horrid in it like merciless power, yet, at the same time, there is no subject for song in it. A mercy that has no ability to carry out its kind intentions—what is it? It is only a solemn mockery. Whilst the former would place a power for evil and hatred on the throne, the latter only substitutes, in its place, a kind but weak being who has no ability to carry out the merciful intentions of his heart. Mercy, without power to give it effect—what is it? It is a poor dribbling stream, not deep enough to float a child's boat, or supply the smallest village with water, or turn the wheel of the mill. If mercy is to

be something which I can rest on, and something which I can sing about, it must stand side by side with a power capable of giving it effect. Thus, I think, you will see our first point, that it is necessary that they should be united, because either one of the attributes apart from the other can give us no subject for song.

Our next point is that when you find *the two united, then each gives infinite value to the other*. You will see that the psalmist evidently had this in his mind in the latter clause of the verse. He says, "I will sing of Thy power, and I will sing aloud of Thy mercy in the morning." Why? "For Thou hast been my defence and refuge." Now, any child of God here can see how necessary it is for the two to be together, if there is to be a defence and a refuge. There must, first of all, be a mercy that is willing to provide me with the defence; but of what good is the mercy that is willing to defend me, if there be no power to serve as the defence? Or, on the other hand, of what avail is that power which is able to be my refuge, if there is not the mercy that is willing that that power should be so exercised? But when I have mercy and power together, then, with the psalmist, I can say, "Lord, Thou art my defence." There is the power that *can* preserve me: there is the mercy that *will*. When these two are brought together, there is a refuge for my soul. Thou *canst* be a refuge, for Thou hast the might: Thou *wilst* be a refuge, for Thou hast the mercy. None of you present would wish to limit a power which is governed by mercy. Only let me know that the power of any one is subservient to the mercy of that person's heart, and I will say, "Give him as much power as ever you like." The more power the person has, if that power be allied with mercy, the better. We can revel in the thought of Jehovah's power, for He is "mighty to save." Who, then, would diminish His mightiness? Who shall feel appalled at His power, when the very greatness of His strength is put forth to show mercy to His people? The two combined give infinite value to each. I have no fear of stepping into the chariot of divine purpose, although it be drawn by the steed of irresistible power, when mercy sits on the box and holds the reins. There is all the difference in the world between the electricity which shows itself in the glaring flash of lightning which blasts the tree, and that electricity which only flashes along the wires, carrying a loving message from a father to a son. Ah, and when God's power like electricity flashes along the wires of His mercy, I have no wish that there should be less power in that force. Beloved, the two are blended together, and thou mayest say with the psalmist, "I will sing of Thy power and of Thy mercy." I could not sing of power that only showed itself by setting the world in conflagration, but I can sing to that power which, instead of setting the

world in a blaze, only burns in the hearth of love, guarded by the bars of infinite mercy. It does not burn the world up, but it warms all those that come within its range. O beauteous power of God that comes to me without wrath, without devastating might—comes to me through the medium of mercy! And O lovely mercy, which not only flits along, light as a seraph, but comes with all the resources of power at her command!

So, also, with mercy. You will see that, when power has mercy with it, you cannot have too much; or, when mercy has power with it, who shall find fault with her? Mercy becomes of infinite value when you remember that God has equal ability to bless as He has willingness to show kindness. I pictured mercy without power just now, as a dribbling stream that was of no avail for aught; but divine mercy linked with divine power is a full flowing river—deep enough to carry a nation's fleet on its bosom—full enough to provide drink for a thousand cities that may be built upon its banks—a river that flows for aye. Child of God, do you sometimes think you have made such demands on the mercy of God that you have well-nigh drained His exchequer? Do you sometimes feel almost afraid to ask for more? Do you think you have come so often that there must be a limit even to God's mercy? There would be were it a powerless attribute; but you may say this morning, with the psalmist, "I will sing of Thy power, and I will sing aloud of Thy mercy—a note for each, because Thy power is merciful power, and Thy mercy is powerful mercy."

Thus I have tried to show you, first, that it is necessary that power and mercy should be united, and that, secondly, when they are united there is an infinite value in each. Our third point is that *in God they are thus united*, and therefore let us sing.

I have been taking only an imaginary case up to the present, and saying that, *if* you can find this boundless power and this boundless mercy together, they are of infinite value. Now I have the joyous work of showing you that, in the Being we adore, both these attributes unite. I hardly like to distinguish between the two. I would rather say that Mercy is the Christian name of Power, and that Power is the surname of Mercy. They are not separate: they are undivided and indivisible. Can you not see how, in the work of *creation*, the two are blended together? Let me try and make it clear to you. I can imagine Power saying, "I reared the mountains. I piled the crags until their bald foreheads pierced far above the snow-line. I did this." "Yes," says Mercy, "but I fitted those crags together, so that they should make a nest for the eagle. I made the mountains full of those rocky holes that the conies might hide away in times

of danger. Power, if thou didst rear the mountains, I, Mercy, made them the home of the fountain that flows down to the valley and gives drink to them that are thirsty." Power perhaps may say, "I lit the sun, and sent it blazing through the universe. I did that." But Mercy may reply, "Yes, but I belted the earth with an atmosphere so moist that the blaze of the sun shall not blacken and burn, but only comfort." "I," says Power, "planted the trees of Lebanon. I gave them their giant roots and their grand far-spreading arms." "Yes," says Mercy, "but I made them a covert for the birds." If, at your leisure, you look at the 16th verse of the 104th Psalm, you will see how beautifully the psalmist recognizes this. "The trees of the Lord are full of sap; the cedars of Lebanon, which He hath planted." There is the manifestation of power. But look at the next verse—"Where the birds make their nests: as for the stork, the fir trees are her house." There is mercy. The high hills are the production of infinite power. But I read, "The high hills are a refuge for the wild goats, and the rocks for the conies." There is mercy. Power points to the lion, and says, "I made that monarch of the forest. I gave him that awful roar. I clothed his voice with thunder. I gave him those thews and sinews." And Mercy says, "Yes, and I gave him the instinct to go into his den and sleep during the daytime, when man goes forth to his labor." Look where you may all over creation, and you will see that there, side by side, are manifestations of equal power and mercy.

To go a step farther. You will find both of these combined in *an incarnate God*. The other Thursday, as you will remember, we led your thoughts for a short time in this direction. We were able only to skim the surface. There is most precious ore to be found by digging. Let us see how in the person of an incarnate God—in that man of Nazareth—power and mercy always went together. There was a power in His person over *all nature*. He had but to touch the wheels of the universe, and they stopped. How did He exercise this power? Did He put it forth in lashing the lake of Galilee into a storm? Nay, but He exercised it by saying, "Peace: be still;" and there was a great calm. Look at the weary man standing at the stern of the vessel; and, as you hear Him speak, you say, "There is power;" but, as you see the storm sob itself to sleep, you say, "but there is power sweetly subservient to mercy." That weary wanderer, you remember, had power over *life and death*. The keys of both swung at his girdle. He only had to speak one word, and the rabble crew roundabout Him would be blasted into destruction. How did Christ exercise His unlimited power over life and death? I will tell you in a sentence. By giving back to a weeping sister a loving brother named Lazarus, and by putting once more at his mother's side the boy who

had breathed his last. This is how the Lord Jesus Christ, the incarnate God, was pleased to display His power. Whether I stand at the open grave of Lazarus, or just outside the city of Nain, or by the bedside of Jairus's daughter, I see equally manifested, in one and the same act, a power infinite, and a mercy matchless. That incarnate God also had unlimited power both *to bless and to curse*. He had but to speak a word of cursing, and it would have been enough to wither the world. What did He do? He only uttered a curse once, and then it was to wither a solitary fig-tree which belonged to no one, and which grew at the roadside—a fig-tree, too, that had nothing but leaves upon it. That is the only manifestation of the Son of Man's power to destroy. But how many people did He bless! Oh, mark Him as He walks hither and thither, like a sunbeam of light, among the fallen and the wretched and the miserable, and you will see in Him equal mercy combined with power.

And, once more, remember that Christ had unlimited power *to save Himself*. When Peter drew the sword in the garden, Christ said, "I have but to pray the Father, and He shall send twelve legions of angels." He could have delivered Himself easily. "I have power," he says, "to"—what? "I have power to lay down My life and to take it again." "But I will show My power by laying down My life that sinners may live, and in raising Myself again that sinners may be justified." "He saved others: Himself He could not save." The former clause explains the latter. Because He had power to save others, His mercy would not allow Him to save Himself. In an incarnate God, then, you find combined mercy and power.

Only for three minutes, in conclusion, let me say that *every saint will in the course of his life realize this*. He will learn by experience how, in God, power and mercy always go together. Take the moment of conversion. I should imagine that, in all probability, there is a greater power put forth by God when He converts a soul, than when He makes a world. Now see that little child who is the subject of that power. What, can such an awful might be put forth on that child without destroying it? Go and ask the little thing. It is true it has the tear in its eye. It has also a broken heart. O mighty power to give that! but mercy was so combined with power that the little heart was broken without the breast being crushed, and the tear is that of joy, not agony. Many a child of God can say that the sweetest moment spent on earth was when God made him willing in the day of His power. Mercy and power go hand in hand together in the moment of the sinner's conviction and conversion.

Then, in after days, our God has often to *chasten*. If you say there is no power in His blow, you have never experienced it, for, when God with rebukes doth smite man, he makes his

beauty to consume away like a moth. There is awful power in the arm that wields the rod, and oh! if mercy were not blended with the power, who of us would not have been laid low in death long before this? But in wrath He remembers mercy, and there is affection in every twig of the rod which He holds.

So in his *daily leadings*. I am so glad that God does not help us as some people attempt to help. They try to help you by dragging you along. God never drags. He says, "I took Ephraim by the arms and taught him to walk." Here is a picture of how God leads. Here is power, but it is the power of the nurse who puts her hand under the arms of the little one, and holds him up until he begins to feel his feet. This is how God deals with His people. Underneath are the everlasting arms. Ah, Lord, if those everlasting arms were above to strike, there would be no hope, but they are underneath. "Thy gentleness," says the psalmist, "has made me great."

Then shall we not sing to the praise of these combined attributes? Behold, power steps forth to you this morning; but how is it dressed? Lo, it comes draped in the robes of mercy; and mercy walks her paths pointing to all the resources of power, and says, "These are mine." Then, for a power that is always merciful, and for a mercy that is always powerful, let the thanks of our hearts be given. Let us take the harp from David's hand, and say "Singer of Israel, thou shalt not be alone in this sweet anthem, for I also will sing of Thy power: I too will sing aloud of Thy mercy, and bless Thee that, when I see the one, I always see the other also." God add His blessing, for His name sake.

Easter Address.*

BY Morgan Dix, D. D., IN TRINITY CHURCH, NEW YORK.

MOURNING hearts know well what it is to awaken out of sleep after a great sorrow. The clouds gather; the storm rolls forward; the bolt strikes; and the spirit is crushed. But hours pass on; and the night brings unconsciousness, and peace, and dreams. What is lost comes back, and is with us again; the form and the feature yet live in vision as before. But the morning and the awakening renew the grief. Conscience brings back the dull, stunned feeling of yesterday, and the dreadful scenes must be traveled through afresh in all their anguish. Well may they who have gone through it dread the uprising that comes after great affliction.

So must it have been on the first morning of the week with those who loved our Lord. The Friday's work was done; the Sabbath was passed; the Disciples were somewhere hidden away through fear of the enemy. St. John had no doubt taken to his own home, with the reverent care of a son, the Holy Mother of Sorrows. Scarce dared any of the little company appear abroad. Some two or three women only had yet to finish the hurried and incomplete burial rites; and these went forth very early in the morning, and came to the sepulchre. Many of you can understand with what feeling they came to the spot where their dead lay buried. You have felt like them the load on the heart, the weariness of life, the longing for that land where shall be no partings, neither sorrow nor tears. Indeed, they are like types and examples of us mortals, to most of whom the awakening day by day is an awakening to care and pain; and for whom morning telleth unto morning some message dashed with sad memories and glistening with the dew of tears.

Take man in general, and lies there not a cloud upon each opening day? Where are they to whom the awakening and uprising do not bring some thought of care, of danger, of peril? The joy and elasticity of youth full early go out of the life, the eye sees in front what forbids the heart to feel at ease. Most of us awaken to toil; multitudes to want; not a few to weariness and unavailing regret; and every day some come back with a shudder to the recollection of deep and terrible grief, hardly forgotten even in uneasy slumbers.

How many there be who are seen, like the Marys, coming very early in the morning to the sepulchre! They open their eyes, and the first thing they see is the tomb in the midst of the garden—the place where some have buried youth with its

* This address was delivered on Easter Morning, 1877, and is here given *verbatim*.

hopes; and others conscience and honor; and others self-respect and ambition; and others fortune and prospects, and what was dearer than the life itself. The world is full of such as these; and such should we all have been—nor in all the scenes of human life should other figures have been traceable—had it not been for the mercy of Him who willed to bring His mourning daughters in that sad fashion to the sepulchre at the rising of the sun. For them, though they knew it not, the night and the darkness were passed away. It was more than dawn; it was already full, broad light. Angels were in the garden keeping watch till it should be the hour to speak to the children of men. The times were full with one great message, then and there to be delivered. Life and immortality were then first revealed in the light of that first day of the week, and things were about to be made known for which the whole creation had been longing through the night of the ages of the former world. But for all this, our days would yet be days of cloud, and our nights as the shades of death.

“And so, very early in the morning, they came to the sepulchre at the rising of the sun.” “Those latter words are words of fire.” With the rising of that sun of Easter came the announcement, heard in heaven, in earth, and under the earth: “Now is Christ risen from the dead and become the first-fruits of them that sleep.” It was heard in heaven, when angels were sent to roll away the stone from the empty cave, and scatter before their face the foes of Christ. It was heard on earth, when women first, and then men, were told: “He is not here; He is risen.” It was heard under the earth, in the place where the spirits of the departed are awaiting their perfect consummation and bliss. Nay, through tombs and graves, through monuments and catacombs, and down to the depths of the sea, wherever there be dead that must by and by be given up. And heard once, it was heard perpetually—that day, all days—a life-word, never to fail. The sound went forth from the quiet garden into the city near at hand, and thence throughout Judea and Gallilee, and thence through all the coast of Asia Minor; and from side to side of the Levant, and along the shores of the Midland Sea, and so from the Pillars of Hercules to far-off Britain and Thule, dim and legendary in its mists and fogs; and so from continent to continent, and round the globe wherever can be found beings who have concern in these tidings. And as for all places, so for all time, till even now, this very morning, and here, and to us who are assembled in this place, young men and maidens, old men and children, comes the same life-word, ringing forth in sweet, clear tones, ever the same precious news that Christ is risen from the dead, and that for us, and for all, He hath brought life and immortality to light through the Gospel.

So, then, that first morning of the week was the turning-point in man's history; it was the hinge on which move the mighty gates of life and light—it is the dividing of time. All is obscurity before that day; and afterward all remains obscure till the sunshine of that morning reaches it. If, before Christ came, any man anywhere had hope that after death he might live again, such hope was put into his soul and kept there by the Power that foresaw what was to occur on Easter-day. And if, since Christ came, any man anywhere has hope of immortality, let him bless the Lord only, for that hope is a thing that, but for the Lord, it were folly to cherish. We owe it to Easter-day and its glorious events that we can see beyond the grave; that we can meet death with a reasonable, religious and holy hope, that we know that our Redeemer liveth, and that we shall live with Him.

Let us not forget, amidst our rejoicing and festal mirth this day, the grand lessons which come to us more amply and splendidly attested than any facts yet known to man. We are told in the majestic Gospels of Easter-tide:

- (a.) Of the Power and Glory of the Lord.
- (b.) Of the enduring and indestructible personality of man.
- (c.) Of reunion with the loved and lost.

The Church speaks to her children with that clear voice in which is no sound of doubt or hesitation:

- (a.) Of strength from above.
- (b.) Of survival after death.
- (c.) Of the perfecting of everything that deserves to be perfected.

And, first, the Gospel is all ablaze with power and glory. We saw the Lord last Friday hanging on His cross, dying the death of the lowest of men, made humbler than the humblest, the scorn of the mob, and the outcast of the people. But that was finished at the ninth hour when He bowed His head and gave up the ghost. From that instant the triumph began. The body on which the rabble had heaped their rudest insults was to find no common grave. Rich men and honorable councilors came forward and begged it of the Roman Governor, deeming themselves honored by its care, and it was laid in a new sepulchre, profaned as yet by no bones of dead men, but sweet, fresh and pure, and there did it lie in state, guarded by angels, and seeing no corruption. The human soul of Christ—a Royal Spirit—went down to Hades, where it preached to the spirits in prison, no doubt, announcing to them the victory by which, after long waiting, they were to be at last set free. And the place of the departed must have trembled at the entrance of Him who holds its keys and deals with all its ghostly inmates according to His will. And if the time between the death and the resurrection is, for Christ, a time of triumph, much more is

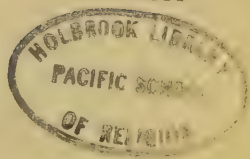
it so from the middle watch of that deep night, or toward the dawn, when rising from sleep, and laying off the garments of the grave, He passed forth and went His way—immortal, incorruptible, changed to the likeness of the everlasting life. It is on the risen Saviour that the hope of man rests as on a rock that can never be shaken. The crucified Christ would have been nothing to us but for the risen Christ. Vain were the life, the example, the sermons and teachings, the precepts, the promises, the mighty acts, if the grave could have kept Him, and death could have held Him in its dark embrace. He died for our sins; He rose for our justification. There never would have been a saint, or a holy one, or a heart perfectly at rest, or a mind clear as day with lovely light of divine wisdom, if Christ had continued to lie in the sepulchre. If He be not risen, then is our preaching vain, and your hope is also vain, and they that are fallen asleep in Christ have, without doubt, perished everlastingly.

And, secondly, this Gospel tells us of survival after death, and of the enduring and indestructible quality of that spiritual being which we have received from the Lord. As the fact that Christ did truly rise from death—truly, not metaphorically, not virtually, but most truly, literally and absolutely, bone of our bone, and flesh of our flesh, as really as if one of those men buried in this churchyard were this moment to come out of his grave and enter and appear among us—as the fact that Christ did then truly rise from death is the key-stone and corner-stone, the all in all of Christianity, on its doctrinal side; so, as regards the work of Christ towards us, the sum and substance, the beginning and end of it, is this: that we ourselves, in our own proper persons, and in truth of our own very personality, are to live again. "He that believeth in me, though he were dead, yet shall he live." It is with us as with the Lord; all the religion we have centers in that sublime faith, and if it did not confirm that faith in us, it would be no religion. We also shall rise again; we also shall live. He is the first-fruits, and His children are the general harvests. The Church requires of all assent to the article of the faith, "I believe in the resurrection of the body." She does not explain how it is to be effected, that crowning miracle; she does not tie us down to any physical or material theory; she does not force upon us any narrow view of man's invention; she simply says that Christ is the Resurrection and the Life; that because He lives we shall live also; that the trumpet shall sound, and the dead shall be raised incorruptible, and we shall live in the body and soul complete once more. This is to tell us that God has willed that we men should be made, through the mighty power of Christ, each an indestructible personality: that nothing can kill us; that a grand future opens before us; that this little life is but the

morning hour—or let me rather say the twilight hour—of a great on-coming day.

And, thirdly, the Easter Gospel announces the perfecting of everything that deserves to be perfected. As Christ rose again, so Christ's people are never to die. When Christ rose, the old form of weakness had vanished, and in its place had come the new body of immortality, very wonderful, very glorious, and not as the first. So with us; when we, *His* dead men (as the prophet beautifully calls us), shall live, the infirmities, the sicknesses, the faults of this poor earthly estate shall all have vanished, and we also shall be perfect in the beauty of a new life; for the old body was sown in weakness, but it shall rise in power; it was sown in dishonor, but it shall be raised in glory; it was sown a natural body, it shall be raised a spiritual body. And so be sure that everything in our life which deserves to last, shall last; that everything that deserves to be perfected, shall be perfected. The wood, the hay, the stubble, shall be burned up; the dross shall be flung away; what was of the infirmity of the flesh shall be lost in the abyss of the past. But whatever deserved to live shall live; whatever in us was good, pure, true, that is also to be perfected in immortal beauty. And so, finally, this brings us to one of the sweetest and most precious of all Easter teachings; for true love, and holy friendship, and all relationships which had on them the Father's benediction, shall and must abide. And, therefore, they who were one in Christ here, and now are parted for a little while, shall meet again, and be one in Christ forever. Holy Christian love is one of those forces which no power above or below can dissolve. And if we know that we shall meet the Lord hereafter, so we know that we shall meet again those whom we believe to be with Him now. And there also shall every true and right desire and longing of the heart be more than satisfied; and chiefly those which in this world God thought it best to deny. And all the powers which some envious fate or unpropitious destiny kept in abeyance here shall there find the development to which they are sure, sooner or later, to come. All that deserves to be perfected shall be perfect for the sake of Him who was made perfect through suffering.

Great above all others is this day—in its record, in its messages, in its meaning. Rightly do we honor it above all others in the calendar. Christmas, its all but equal, is the birthday of the great years of the Incarnation, the first of the Kingdom of Christ upon earth, but Easter is like the opening morning of eternity. The Christ who is born must die, but the Christ who is risen dieth no more. Death hath no more dominion over Him; for in that He died, He died unto sin once, but in that He liveth, He liveth unto God forever and forever more.



The Atonement.

A LECTURE

BY THE Rev. Joseph Cook, IN TREMONT TEMPLE, BOSTON, MAY 7, 1877.

[We have been so urgently requested, by a large number of our subscribers, to print in this number one of the remarkable lectures Mr. Cook is now delivering in Boston, that we have crowded out a sermon advertised for this issue. As is Mr. Cook's custom, the lecture proper, which in this instance is but brief, is preceded by a long talk on what he styles "current events." The talk is as interesting and instructive as the lecture proper, and we give both entire. We are indebted to the publishers of the Boston Advertiser for this revised report.—*Note to publication in The Complete Preacher.*

THE river Ilissus in Athens is a delicious crystalline stream, full of white and brown pebbles, which no doubt the feet of Phocion, and Socrates, and Demosthenes, and Plato, and Aristotle have touched. Its ripples, therefore, are more musical than Apollo's lute; and you will not blame me for stating that I brought home from Athens a broad, fair pebble out of that stream, and from that portion of its bed which, scholars say, was once crossed by the gardens and walks and marble colonades of Aristotle's Lyceum. I keep this white stone now as a paper-weight on a heap of excerpts and newspaper cuttings, intended to represent current misconceptions of Christian truth. Quite a number of slips have been accumulating in that heap of late, some of them from Music Hall; and, since I am as proud of the specimens I gather into my cabinet as ever a collector of crystals was of his captured gems, I wish to make you sharers of my bliss, according to Shakespeare's maxim—

"When thou haply seest
Some rare, noteworthy object in thy travel,
Make me partaker of thy happiness."
(*Two Gent. of Verona*, I., 1.)

1. From this cabinet of misconception—notice, I do not say of misrepresentation—I must choose at least one specimen concerning the measureless theme of free, final permanence of character, or the natural wages of habitual evil choice. I hold in my hand a book written by a man whom we all honor for his candor and learning, and whose vigorous honesty in the political affairs of this commonwealth has more than once been a pillar of fire in a dark place. I mean Mr. Clarke, who lately has presented an almost semi-official answer to the question "What is a Christian?" I read in this volume, which is also almost semi-official, and, in my opinion, the best book ever printed in Boston by unevangelical Christianity, the following very amazing words: "The Orthodox doctrine of future punishment is exceedingly simple. . . . The purest and best of men, who does not believe the precise Orthodox theory concerning the Trinity, sits in hell side by side with Zingis

Khan, who murdered in cold blood hundreds of thousands of men, women and children, marking his bloody route by pyramids of skulls." (Clarke, "Orthodoxy," p. 357).

Gentlemen, that is a very interesting specimen in this cabinet. It is almost flawless. I hardly know how it can be better. That misconception is fundamental, colossal, ghastly, inexcusable.

2. But take another flaming, favorite gem of mine from the same cabinet, and broken off the same ledge of crystalline Boston rock :

"The unbaptized child, who goes to hell because of the original sin derived from Adam, is exposed to God's wrath no less than Pope Alexander VI., who outraged every law of God and man, and who, says Machiavelli, 'was followed to the tomb by his three dear companions—Luxury, Simony and Cruelty.' This is the doctrine which every denomination and sect in Christendom, except the Unitarians and Universalists, maintain as essential to Orthodoxy" (pp. 357, 358).

Gentlemen, is that a correct statement? [Voices in all parts of the hall, "No," "No."] This serious assertion is just about as correct as it would be to say that Charles River flows into the Mississippi. It is quite as correct as to affirm that Massachusetts is a province of China.

3. You will allow me, therefore, to say that I was not greatly surprised when, a few weeks ago, I obtained a third specimen of this same fruitful ledge of crystals, the assertion that my view of the Trinity, or the view of the New England theology as understood by this lectureship, is "one which any Unitarian can accept." That statement was made, however, before a full discussion had been presented here, although warning had been given not to judge the house while the scaffolding was up; and I believe the statement is not reiterated at present.

4. In an account of semi-official discussions at Music Hall, I read that Mr. Cook has given up the doctrine of substitution. The language of the report is that Mr. Cook comes forward, belonging to the same school of thought with a certain evangelist, and tells us "that we must accept the Orthodox doctrine on this subject, and he says that no Orthodox man of any sense or any knowledge believes to-day in substitution." (Report of Mr. Clarke's sermon.) Another authority says that Mr. Cook "defends the doctrine of substitution by giving it up." (Unitarian Tract, by Mr. Kimball.)

Now, what are these facts? New England theology makes a distinction between chastisement and punishment. Even the Universalist theology draws a distinction between suffering and punishment. I know careless phrases have been used by Orthodox scholars; but when I open a series of articles written in the *Bibliotheca Sacra*, by writers of all denominations,

within the last fifteen years, and constituting the best statement of the New Orthodoxy that New England has yet published—fifteen or eighteen articles written by Episcopalians, Methodists, Presbyterians, Baptists and Congregationalists of the first rank in scholarship—I find such a representative writer, for instance, as the revered Dr. Whedon, editor of the *Methodist Quarterly Review*, a man not probably given to Calvinism, saying this:

“The imputation of the sin of man or his punishment to Christ, is but a popular conception, justifiable if understood as only conceptual; just as we might say that the crime of Pythias was imputed to Damon in order that we also might be able to say that Damon was *punished* instead of Pythias. In strictness of language and thought, neither crime, guilt, nor punishment is personally transferable.” (Whedon, Rev., D.D., *Bib. Sac.*, Apr. 1862, pp. 260, 261).

Why, it is amazing to me that gentlemen will quote phrases from Mr. Spurgeon, saying that our Lord was punished, and then come forward in Boston and affirm that orthodoxy holds that our Lord was not innocent, and meet us with the charge of self-contradiction when we exhibit the truths of the atonement in detail. Ask Mr. Spurgeon, or any other man who uses that word “punished,” whether our Lord was a murderer, a perjurer, a leper, or a thief. Ask whether he does not believe, as the church has always believed, whatever its language may have been, that our Lord was innocent. Now we are more careful in our phraseology than we used to be, but the church has always had the idea of Christ’s innocence, and never has asserted that he was punished, in the sense of suffering pain for personal blameworthiness, for he never had any personal blameworthiness. Let us distinguish ideas from vocabularies. I admit that the latter have been careless; and it is one part of the joy of my life to contribute a little toward more caution in the expression of truths which we cannot touch properly unless in that spirit which Uzzah did *not* have when he touched the ark, and for lack of reverence was struck dead.

Andrew Fuller, the Baptist scholar, who has been called the Benjamin Franklin of theology, was very careful of his language on this supreme point, and as long ago as 1800 drew in substance the distinction between chastisement and punishment. “Real and proper punishment,” he wrote, “is not only the infliction of natural evil for the commission of moral evil, but the infliction of the one upon the person who committed the other and in displeasure against him; it not only supposes criminality, but that the party punished was literally the criminal.” (Fuller, Andrew, Works, chap. 10, p. 34. Quoted with approval by Professor Park, *Bib. Sac.*, January, 1865, p. 174).

Modern theological science is substantially a unit on this

topic, not in its vocabularies, but in its ideas. I dislike to take time on a point which needs to be elaborated nowhere out of Boston, but if you will allow me to cite a school on which you may probably have looked with considerable arrogance—the East Windsor Theological Institution, where the Old School in New England theology is represented—you will find Professor Lawrence there, in his official article in the “*Bibliotheca Sacra*,” saying of that school of theology: “The Old School theology speaks freely of Christ as ‘suffering the penalty of the law,’ and as ‘paying our debts.’ *But it never implies that he was a sinner suffering demerits.* ‘Our guilt and punishment being, *as it were*, transferred to him,’ says Calvin. Edwards says, ‘He suffered *as though* guilty.’” (Lawrence, Rev. Prof. of East Windsor Theol. Inst., on the Old School in N. E. Theol., *Bib. Sac.*, April, 1863, p. 333. See also pp. 338. 339.)

The distinction between chastisement and punishment is very familiar in the instruction given at Andover in religious science.

If now, for using phraseology which recognizes this distinction between chastisement and punishment, I may be accused of giving up the doctrine of substitution, then all New England theology is to be thus accused; then all schools, old and new, are to be supposed to have changed their ideas, because they have become more cautious in their language. The doctrine of the Atonement is such to me that, without it, philosophy would lead by self-evident truth only to the conclusion that we of all men are most miserable, since we have sinned and do not know a way of escape. There is to me such clearness in the demonstration of our need of an atonement, that if you say no atonement ever has been made, philosophy to me is not glad tidings, for it is clear tidings of a necessity not met. Therefore, to philosophy itself the denial of the doctrine of substitution makes a desert of life.

5. But it is said that I have put forward Dean Stanley as a representative of Orthodoxy, and that he is a Unitarian.

Not many months ago Lady Augusta Stanley lay in her coffin in Westminster Abbey, and there at her side sat Thomas Carlyle. Who had been her chaplain? The American evangelist who has but just left this city. On whose invitation? On her own. By whose consent? By her husband's. Who told you that? The American evangelist himself. What did he do? He conducted devotional exercises in Lady Stanley's sick-chamber. You talk about the breadth of Dean Stanley's Broad Church views! You must look at the upper part of the breadth as well as the lower. By the way, speaking of Carlyle, let me say that Mr. Ruskin has lately affirmed that Carlyle's opinion of Darwin, which I stated to you some months since, “will probably be remembered as long as anything else that

Carlyle ever said." That is reported, I beg you notice, I say, as coming from Ruskin, and I have every reason to believe that Ruskin trusts that extract as Carlyle's own. Professor Tholuck, of Halle in Germany, told me that once he was invited to spend the winter in the south of Italy with Thomas Carlyle, and doubted at first whether he had better accept the invitation for fear there would be social dissonance on account of divergences of view. "I sought information," said Professor Tholuck, "and from England, on the highest authority, I was told there would be no dissonance, for Carlyle is a good Christian man." Have I not read what Carlyle says about the Thirty-nine Articles? Yes; and rejoice in it. Have I not read what he says about threshing mere straw in formulas of belief without soul behind them? Yes; and thank God for every syllable the prophet of Chelsea has ever written on that theme. I have heard also from the lips of your own Emerson that Carlyle likes to quote his own father's expressions at family worship in old Scotland. I do not forget what Carlyle thought of Sterling, or what he said of the death of Edward Irving. There is even more between than in the lines of hundreds of pages that he has given to the world. I remember that essay on *Voltaire*, in which he writes explicitly:

"We understand ourselves to be risking no new assertion, but simply reporting what is already the conviction of the greatest in our age, when we say, that cheerfully recognizing, gratefully appropriating whatever *Voltaire* has proved, or any other man has proved, or shall prove, the Christian religion once here cannot again pass away; that in one or the other form it will endure through all time; that as in Scripture, so also in the heart of man, is written, 'the gates of hell shall not prevail against it.' Were the memory of this faith never so obscured, as, indeed, in all times, the coarse passions and perceptions of the world do all but obliterate it in the hearts of most, yet in every pure soul, in every poet and wise man, it finds a new missionary, a new martyr, till the great volume of universal history is finally closed, and man's destinies are fulfilled in this earth. 'It is a height to which the human species were fated and enabled to attain, and from which, having once attained it, they can never retrograde.'"

Distinguish between ideas and vocabularies, and you will find that Carlyle deserved what he received the other day from Dean Stanley, a certificate that "he never disdained the traditions of the Scottish church and nation." When I put in his lips the Litany, I took what all are obliged to subscribe who are in the renowned English church. The prayer-book, as well as the articles, is subscribed, is it not? Of course I had a right to quote the flower as well as the root; out of the latter grows the former. I wish to indicate what popular theology is; and

it was evidently necessary for me to take that which is most before the people—the hallelujahs and the praises, the indication of the popular mind in worship. I took the most overt public part of the Church of England service to indicate what the popular theology is. Some scribblers have objected, because I put the words of the Litany into the mouth of Carlyle and Stanley, and have thought the words of the Thirty-nine Articles could not have been put there with the same effect. The words I cited from your Boston critic would have sounded weak and wicked had I quoted them alone in Westminster Abbey in presence only of God!

But now as to Dean Stanley, three things are to be noticed.

First, we must make a distinction between his breadth as an ecclesiastical politician and his breadth as a theologian. He is a representative of a national church, such as we know nothing of in America. Any gentleman here directly or indirectly connected with that church will allow me to say that the High Church and Low Church and Broad Church are quite as sharper antagonistic to each other as any of our Protestant denominations outside of the English establishment. Dean Stanley is the representative of this national church, which must hold all kinds of culture together, and his great principle is a political one. He wishes to keep these warring elements from seceding until their real merits can be distinguished by time. His supreme principle is one of comprehension and trial. Let these conflicting ideas be kept inside the church, says Dean Stanley; allow every man to hold any fairly reasonable opinion; let every such opinion have a place until its value is tested by time.

This is a breadth of ecclesiastical policy rather than of theology. Dean Stanley as a theologian is far less broad than Dean Stanley as an ecclesiastical politician. I am not discussing whether or not he is to be justified in taking that attitude as to a national church. Many of Dean Stanley's best friends declare that he ought to be more severe in excluding from the English church some sections of sentiment, perhaps so broad that they hardly come within the range even of general tolerant Christianity. They say he ought to think more of the Christian church than of the national church, and that he does not. But into that question I need not enter.

In the next place, it is to be remembered that Dean Stanley is by no means careless in his statements as to the doctrines of the Trinity and of the Atonement. He holds such views as Charles Kingsley did, and what Kingsley's views of the Trinity were I showed to you in detail the other morning. No doubt Charles Kingsley held erratic views on one or two points, but he was substantially sound on what the Church of England regards as the essentials of Christian truth, and so surely Stanley is, or he would not be where he is. Dean Stanley said not

long ago in the chapel at Rugby—I have his language before me—"Thomas Arnold's words constantly come back to me as expressing better than anything else my hopes and fears for this life and for the life to come." Everybody knows Stanley is the biographer of Thomas Arnold, and that Thomas Arnold was a man of a large, generous, illumined nature, and of great symmetry of character, but by no means what one would call a loose dreamer as to the highest of all truths. No doubt he was in the best sense of the word a liberal believer, but that word "liberal" I use as infrequently as possible. Toward the bottom of the elastic scale of liberalism you may often find those who are ready to answer, if you ask what is a Christian? "He is a man who is always learning, but never able to come to a knowledge of the truth;" and that comes pretty near to being the definition given in Music Hall the other evening. And if you ask what does a Christian believe? "Why, anything that means nothing in particular," and that comes so fearfully near to being the definition given in Music Hall, that I do not dare talk about the lower ranges of liberalism lest I seem to slander the upper.

Now, Thomas Arnold believed something in particular, and Dean Stanley is a pupil, and professes himself to be theologically an enlarged copy of Thomas Arnold. He is to be ranked with Kingsley, and Robertson and Millman as a follower of Hooker, and an opponent of the influences of Laud. It is perfectly amazing to find the Broad Church party spoken of as carrying England over to that style of unscientific liberalism which I have just ridiculed. Why, only yesterday I opened a periodical not given to theological discussion, and found the statement that when Emerson came first to England, many years ago, and Carlyle sounded his glories to such an extent that almost every circle in the country was anxious to obtain a glimpse of the Boston poet and philosopher, the current feeling was one of sorrow that so brilliant a man as Emerson, so lovable and so talented, should nevertheless be afflicted with a repugnant something, spoken of in whispers, like the small-pox or the practice of cannibalism. This was his Unitarianism, transcendentalism, Theodore Parkerism. "But then he can't be altogether sane," was the frequent comment. It is true that many English people of position are Unitarians. There is a brilliant man who is on the point of making an effort to get a seat in Parliament now, who has long been a disciple of Theodore Parker. "I feel bound to add," my English authority says, "that all with whom I have conversed say that his religious sentiments are the only drawbacks to his success; but the repugnance toward them felt by the majority of voters will prevent his getting the seat."



England to such views is the demoralizing effect they are considered to have on the average mass of society.

Much of the sentiment here described I abhor. If I were in England I should like to vote for that man. But when it is assumed that all England is turning over to Parker's views, it is important to notice straws like this which show which way the wind blows.

But, in the third place, Dean Stanley is regarded in England and by scholars generally as a church historian rather than a theologian. He is the Macaulay of church historians. But as to his ability as a theologian or philosopher, the *London Times* hints well a general opinion in its criticism on Dean Stanley's recent address at St. Andrew's University. It finds reason in that address for saying that if Dean Stanley's hopes are fulfilled, Christendom will have unity by and by—"the unity of a landscape covered with mist." (*London Times*, March 17). The growing power of the scientific method does not prophesy for that style of unity a victorious future. But the *London Times* has usually failed, as many other authorities have done, to distinguish between Stanley's breadth as a church politician and his breadth as a theologian.

6. There is one more glittering specimen in my cabinet of misconception to be noticed, and then I must hasten to the conclusion of this exhibition of curiosities, many of them fossils, I hope. A man of letters, a philanthropist, a citizen whom we all honor for his own deeds and for those of his fathers, said last night in Music Hall: "They tell you that God the Father entered into council with God the Son and God the Holy Spirit, and that in their infinite wisdom they devised a plan by which God the Son might meet the justice of God the Father, and that by this means the race of men should be saved, not from their sins, but from the punishment which their sins have justly deserved. Mr. Cook says, I must not say that this is the substitution of an innocent Christ for guilty men. Mr. Boyd says I must, and Dr. Chalmers says I must." [Whatever his language, Dr. Chalmers does not mean that our Lord was personally blameworthy.] "But I do not care for the words. I never use any of them unless I am forced to, and that isn't often. *The point I would impress on you is, that all this middle-age theology turns on the assumption that Jesus Christ saves men from their punishment simply.* But all the simpler theologies, all liberal theology, turn on the truth that God, because he is God, chooses to save his people from all sins."

So speaks Mr. Hale. But what definition of salvation has been given from time immemorial in idea, and what definition has been given here especially? "Salvation is permanent deliverance from both the love and the guilt of sin." Without deliverance from both these, peace with our whole environment

is a natural impossibility. To assume that what is called evangelical theology is not careful to deliver men from sin as well as from the guilt of it, is as accurate as to say that the Plymouth Rock will float, or that Bunker Hill monument is the North Pole. If these are the clear heights of the landscape which contains the population opposed to evangelical truth, what are the lower portions? If these are the sun-lit peaks, what are the marshes? I have heard of a miraculous London fog so dense that you could not see a street lamp when standing under it, though I never saw such a fog. I have seen one, however, in which you could not see one street lamp from another; and I have heard of one which could be cut into slices with any delicate edge of steel. But I need all these styles of fogs to give me a perfect symbol for that style of vapor which must brood over the lower lands, if these amazing statements are the vapor brooding over the sun-lit peaks. To be perfectly frank and to speak kindly, evangelical scholars do regard these representations as astounding; and we think, if people believe them, which we hope they do not, those people who do believe them are a heavily-befogged population.

7. But, my friends, all the peaks in this landscape, in which I have been showing you a few heights, are not thus wreathed in vapor. Go to Harvard University, which has had reason to think on this subject as no other university in the land has done. I turn to the words of the present preacher to the university, and I find him saying that he "remembers in his boyhood a type of Calvinism as cold as it was bitter, in which spirit was wholly congealed into dogma." I should not admit quite that Jonathan Edwards, who spoke of "the soul of a true Christian as such a little white flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory, rejoicing, as it were, in a calm rapture, diffusing around a sweet fragrance, standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink the light of the sun"—I should hardly concede that this Edwards, who might have been the first poet of his nation if he had not chosen to be its first theologian, and who, if a man ever was a saint, was one, had wholly congealed his religion into a dogma. There is a law of development somewhere in religious history—so we heard yesterday from Professor Peirce himself. If there is a better orthodoxy, it has been developed out of something behind it. It was the old-school orthodoxy that took Charles I. by the throat and broke his neck. It was the old-school orthodoxy that fled from England in times of the icy breath of persecution, and that planted the common-school system in the rocky soil of New England. We had

stern work to do, and it is perhaps natural that some stern things were said in stern days. But this very preacher of the renowned university yonder goes on to say—and here we rise out of the vapor—here, thank God, is a sun-lit peak:

“What now terms itself Calvinism is a free, generous, earnest, philanthropic development of the religious life, with which I, for one, feel the most hearty and loving sympathy. Nor do I believe that under its auspices New England Congregationalism would have been rent in twain, as it was early in the present century.”

Remember that these are not my words, but those of the Plummer professor of morals and preacher to Harvard University:

“Lowest of all in the scale, yet the very thing we need most to shun, is the dogmatism of mere negations. As a Trinitarian, I should, as I desire to do now, worship the Father, love the Son, and pray for the Holy Spirit. But mere anti-Trinitarianism cannot by any possibility make me reverent or devout, and a ministry of negations, even though the negatives be all justifiable, is utterly fruitless; nay, worse—harmful, demoralizing, contemptible. A church which lays intense emphasis on what it does not believe, and whose members know not how to express any article of faith without a negative particle, is a nursery of skepticism and infidelity, and nothing better. At the same time there is no intolerance so bitter and scornful as that of the so-called churches whose faith consists in not believing.”

So bravely spoke symmetry, strength, and devoutness of soul in Professor Peabody, and so bravely were these words published. (*Unitarian Review*, January 1877, pp. 72-74.)

8. Not far from Bunker Hill there is another sun-lit peak; and now, that I am on this theme, I must point out how noticeable that summit yonder is crowned with light. “Professor Park,” writes the Rev. Dr. George E. Ellis, in his “Half-Century of Unitarian Controversy,” “tried the whole resources of his amazingly acute and skillful mind upon these problems.” “We trust all our readers have perused that Convention Discourse of the Andover Professor, to which we have more than once referred. We regard it on the score of what it boldly affirms, and of what it so significantly implies, when taken in connection with its wonderful beauty of style and its marvelous subtlety of analysis, as the most noteworthy contribution which orthodoxy has made to the literature of New England for the last half-century. That single discourse would win fame for any preacher” (pp. 385-386).

“It may be that something will be offered to us as orthodoxy which we shall pronounce to be better far than Unitarianism—something which we can receive with the same sym-

pathy of soul and cordiality of heart with which we read the writings of those who are constructing the new Theology from the ruins of the old."

"We look with sincere and unprejudiced interest to the speculative and scholarly labors of the advanced minds in orthodox communions. May God's blessing be on their labors, to keep them loyal to Him, to Christ, and to the everlasting Gospel of grace and redemption. If the new Theology shall prove to be so much truer and better than 'Unitarianism' as to obliterate the sect, whose visible increase it does withstand, we are ready to welcome it" (pp. 391, 402).

Gentlemen, that is sunlight, and these fogs lie far below this sky-kissed peak.

9. Open history as it stands recorded in the latest book written on the first century of our republic, a set of essays by such men as Presidents Woolsey and Barnard, Francis A. Walker, Professor T. Sterry Hunt, Professor Sumner, E. P. Whipple, and others, and turn to Mr. Whipple's essay on American Literature, and you will read—this is not written for a partisan purpose—"The theological protest against Unitarianism was made by some of the most powerful minds and learned scholars in the country—by Stuart, Park, Edwards, Barnes, Robinson, Lyman Beecher, and the Alexanders, not to mention fifty others. The thought of these men still controls the theological opinion of the country, and their works are much more extensively circulated and exert a greater practical influence than the writings of such men as Channing, Norton, Dewey, Emerson, and Parker." (*The First Century of the Republic*, p. 372).

What is the summary of all this?

1. That there is manhood left, and clear thought on both sides, and that when the great peaks are seen they do not scold each other, or the azure above them; but are reverently looking into each other's faces, asking how brotherhood under one sky can be brought about in consistency with clearness of thought.

2. That the vapors of misconception, the dense fogs which have made so many of us shy of each other, are unworthy of scholarship of the first rank.

3. That if such presentations of religious truth as are now regarded, and as in substance always have been regarded, as evangelical, had been in explicit as well as implicit use fifty or eighty years ago, God's house would not have been divided in Eastern Massachusetts.

4. That if there was no reason for the division of the house, on the ground of such presentations as are now called evangelical, there is no longer any ground, in view of such presentations, for the house continuing to be divided against itself.

[The Right Reverend Bishop Foster of the Methodist

Church offered prayer, two stanzas of "Hallelujah 'tis done" were sung, and Mr. Cook then spoke as follows:]

It is a famous story concerning the Greek general Brasidas, that he looked out one morning upon the host that was attacking the city he was set to defend, and said: "Victory is ours, for I see that the spears in the files of the enemy are not in line. The ranks yonder are so illy trained that their weapons will become sources of suicide before the sun shall set." Fasten your attention, gentlemen, on the quivering spears of the host who attack self-evident truth in its relations to that central Christian doctrine which we call the Atonement. My purpose is not controversial, but practical. I speak in the name of axioms, only, and I have labored up to our present point of view over the ascent of several lectures, and now I hope that in brief space I can convince you that the converging admissions of all who are good ethical scholars prove the necessity of a great arrangement, not made by man, to secure his harmonization with his entire environment.

It was an occasion on which history will look back with interest in this city when James Freeman Clarke stood on the platform of Theodore Parker, in the absence of the latter in Italy, and criticised the system of Parker, as Dorner, the great German theologian, does, for underrating the significance of the fact of sin. James Freeman Clarke took up his position on the ground of self-evident truth. He planted himself upon axioms. Like a scholar, he made his first appeal to self-evident propositions. Now, I am this morning to put under the lenses of ethical science a few of the admissions of Mr. Clarke, which are not very unlike the propositions I have been defending here in the name of axioms, and show you just whither these self-evident propositions lead. In order that I may not be accused of misrepresenting Mr. Clarke, you will allow me to read an extract here of the length of half a page:

"We think that if we analyze the feeling which the conscience gives us concerning the consequence of wrong-doing, it is this: First, conscience demands reparation to the injured party; second, it demands punishment as a satisfaction to be made to the law of right, and this suffering to be accepted as just by the guilty party; and, thirdly, it declares that guilt should produce an alienation or separation between the guilty party and those who are not guilty. A man hitherto respected and trusted by society commits some great breach of trust and robs the community. Conscience requires that he should make atonement to those he has injured by restitution; to the law of right, which he has offended, by suffering some punishment; and to honorable men by keeping out of their way.

"This, which the conscience teaches of an injury done to man, it also teaches of an injury done to God. The offence

against man is a *crime*; the offence against God is a *sin*. For a crime, the conscience requires restitution, punishment with confession, and alienation from the good, which is shame. For a sin, the conscience requires, in like manner, restitution, punishment, and alienation. It merely transfers to God's justice the ideas of atonement which human justice has given to it. * *

"There is, however, a difficulty in *believing* that we can be forgiven. This difficulty is in the conscience; and,

"(a.) To say *there is no difficulty* will not remove it.

"(b.) To say that *repentance and good works are enough* will not remove it.

"(c.) To say that *God is merciful* will not remove it; for *the difficulty lies in the conscience*, which declares that every sin is—

"1. An injury done to God.

"2. An injury to the moral universe, inasmuch as it is an example of evil and a defiance of right.

"3. An injury to ourselves, by putting us away from God, the source of life, and alienating us from Him.

"The *inward voice of conscience is always saying that God ought not to forgive us without some reparation made for the injury done to Himself, to the universe, and to ourselves.*" (Clarke, "Orthodoxy," pp. 246-248.)

This is not an evangelical author. This is a straightforward standing up thus far, to the plain inferences from the great natural operations of conscience. Up to this point there is no parting company in linked scholarship all through the world, and Mr. Clarke knows there is not.

"Conscience is always saying that God ought not to forgive us." God always does what he ought to do. Conscience does not tell Munchausen tales. These laws by which we know how to harmonize ourselves with our environment, so far forth as that environment is merely human, are one and the same with the moral laws which sweep through the universe and reveal to us, therefore, how we are to obtain harmonization with that wider environment.

But now, having gone thus far, how does Mr. Clarke escape from the conclusion which follows very naturally from these propositions of ethical science? Why, by denying the unity of the moral law! This is his language: "God's justice is not like man's." Now there is a sense in which that is true, but when you go to conscience and find it always proclaiming that something ought to be, that is an exhibition not of man's justice, but of God's justice. I put this to any scholar—to Mr. Clarke himself,—whether Archbishop Butler, the best student of conscience in modern times, would justify him in saying that what the inward voice of conscience "always" says has not in it a revelation of God. Why, it is one of Mr. Clarke's

teachings, that conscience has in it a something, in us, but not of us—something really divine. It is held by the acutest scholarship that the Light that lighteth every man that cometh into the world is one with the Holy Ghost, shed forth from our ascended Lord. Go to your Dorner and Martensen and Rothe, and all the best students of religious science from the side of ethics and evangelical truth, and you will find them rejoicing to illustrate in all detail, and with all the radiance of philosophy as well as of evangelical learning, the truth that the Holy Spirit is the present Christ; and they identify it with the innermost holiest of conscience.

Now I affirm that the moral law is a part of the natural law; and that law is a unit throughout the universe; and that, therefore, we cannot escape from the consequences of such an admission as this, that the inward voice of conscience always says that God "ought not" to forgive us, except on a three-fold condition, by simply saying, "God's justice is not like man's." The ideas of the atonement drawn from our human experience, Mr. Clarke says, "are essentially false" (p. 247). Why, if the ideas that come to us from the moral law are essentially false, how is it that we do not fall into skepticism about the physical laws? We know that law is an unit; and that, therefore, this earth, although an atom in immensity, is immensity itself in the revelation of truth. We believe in the unity of law. The law of gravitation is the same here, and in Orion, and the Seven Stars. Tell me what the moral law is here, and I will tell you what it is in the Unseen Holy. It is disloyalty of the most extreme sort to the scientific method to endeavor to escape from any proposition by denying the unity of the moral law, for the unity and universality of law are among the most haughty and irrefutable teachings of all science.

It is admitted, then, by Mr. Clarke—

1. That conscience demands reparation to the injured party.
2. That it demands punishment as a satisfaction to the law of right.
3. That this suffering is to be accepted as just by the guilty party.
4. That guilt should produce a separation between the guilty and those who are not guilty.
5. That what the conscience teaches of an injury done to man, it also teaches of an injury done to God.
6. That the offence against man is a crime, and that against God is a sin.
7. That conscience transfers to God's justice the ideas of atonement which human justice has given to it.
8. That without other light than that of conscience there is a difficulty in believing that we can be forgiven.
9. That to say there is no difficulty will not remove it.

10. That to say repentance and good works are enough will not remove it.

11. That to say that God is merciful will not remove it.

12. That the difficulty is in the conscience, and that the inward voice is *always* saying that God *ought* not to forgive us without some reparation made for the injury done to Himself, to the universe, and to ourselves.

14. Theodore Parker admitted this supreme fact as to the natural operations of conscience. (Theism, last discourse.)

15. All established ethical science asserts this fact as an inevitable inference from intuition, instinctive belief, and the experience of man age after age.

With the emphasis of his hand upon his heart, a scholar, whom I suppose to be the best representative of the learning of unevangelical Christianity in this country, a professor who lives not a hundred miles from here, said to me in the Boston Athenæum lately, without any cross-questioning from me: "There is a difficulty in conscience as to our peace when we once have sinned; and that difficulty in the structure of human nature has sustained the doctrine of the vicarious atonement, before the attacks of philosophy, century after century." He seemed to think that he was pointing to a proof-text of not much consequence; but to me this human nature, the serious volume he thus put aside in order to read some more authoritative proof-text out of the Scriptures, was itself the oldest Scripture; was that Scripture in harmony with which all other Scripture must be interpreted; was, in short, the supreme revelation of God, by being a revelation of the unity of the moral law, the same yesterday, to-day, and forever.

16. All these admissions point to the necessity of an atonement.

17. But Clarke and Parker, and the schools of thought they represent, deny this necessity.

18. They do this, and they can do this only by denying explicitly or implicitly the universality of law.

19. *The affirmation is made that the ideas we draw from what conscience is saying constantly are essentially false.*

20. We must give all the intuitions supreme authority in our religious science. The intuitions of conscience which prove the philosophical accuracy of distinctively Biblical evangelical ideas must have no authority in our religious science!

Here is the supreme self-contradiction in Theodore Parker's system, and in every similar scheme of thought. Such systems evade the challenge which Julius Muller and Dorner accept, to follow up this inner voice of conscience and receive the testimony of all intuition, instinctive belief, and experiment, whithersoever they lead. It is admitted that conscience affirms that God ought not to harmonize us with our entire environment

without a great arrangement which exhibits at once His love and His justice! What ought to be, will be. By and by it will be seen that we ought not to deny the unity of the moral law, and so we shall not! The philosophy is coming that will be true to all self-evident truth, north, south, east, and west; and will be liberal enough to look into the thirty-two points of the azure before it decides on any proposition, great or small. When that day comes, this inner voice will be left to its proper authority, and the necessity of the atonement will be an inference from exact ethical science. Mr. Clarke says implicitly that the ideas we draw from what conscience is always saying to us ought to be essentially false. I affirm that this denial of the authority of conscience in its innermost voice is unscientific on Mr. Clarke's part, and on the part of all that school of theology which will not harmonize itself with the supreme fact of the atonement.

I maintain that to say that the ideas we draw from the inmost holiest of conscience here mislead us in religious research is to deny the unity and the universality of law, and to shut the eyes to a part of the light that lighteth every man that cometh into the world, and so is at once unscientific and irreligious. Here orthodoxy and the Scripture part company with loose thought, and keep company with conscience and science.